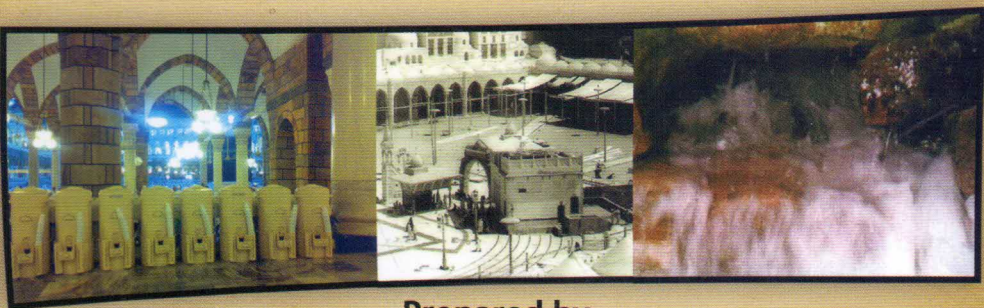


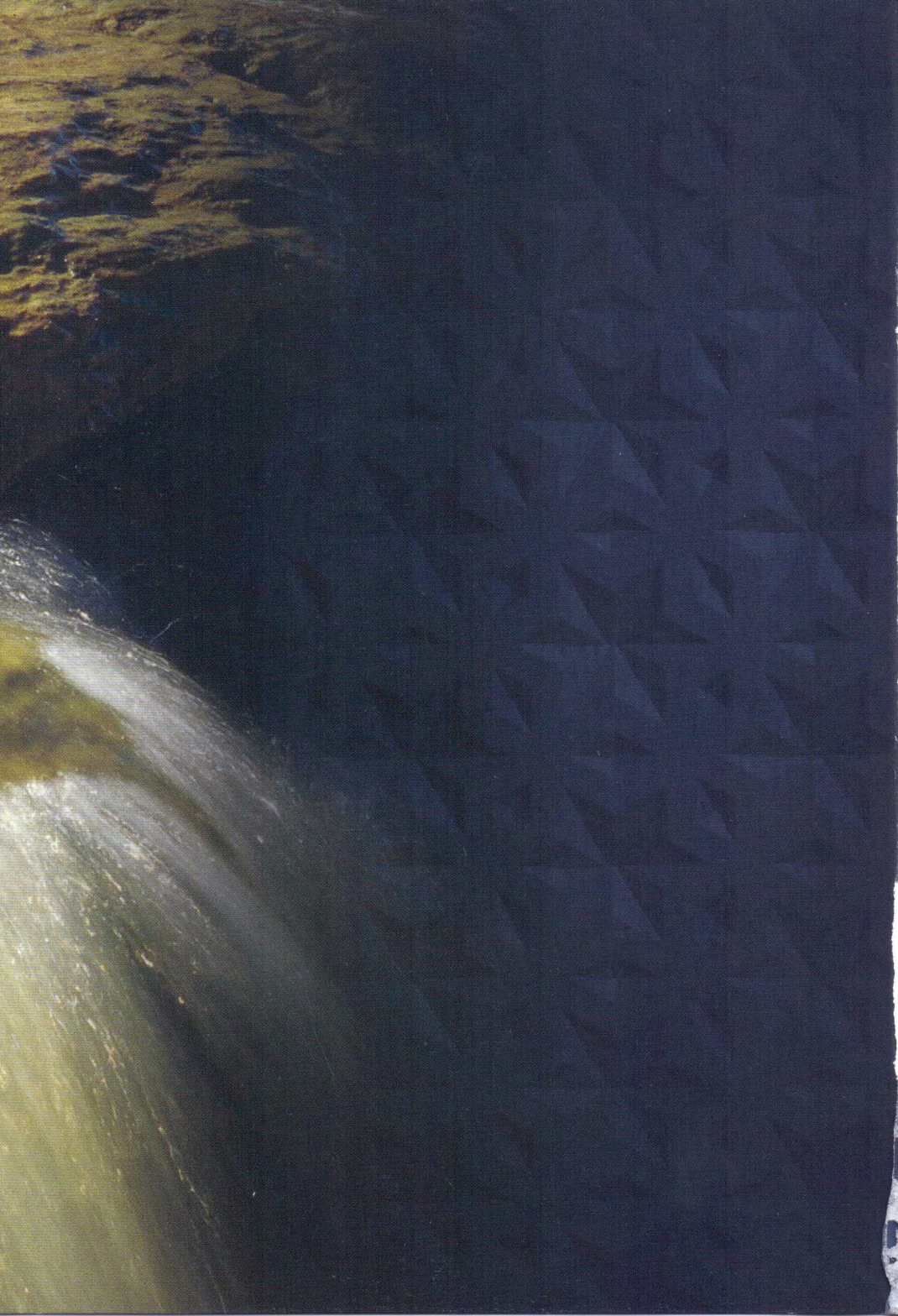
ZAMZAM

History and Merits



Prepared by

Dr. Mahmoud Muhammad Hamw & Dr. Ahmad Muhammad Sha'ban







زمزم
طعام
طعم
وشفاء
سقم



قال النبي صلى الله عليه وسلم

ما زهر ملا سرب که

رواه الحاكم عن ابن عباس رضي الله عنهما

١٢٩٩ عبد الرحمن بن محمد بن عبد الله بن أحمد

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Zamzam

History and Merits

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

All praise is due to Allah. May His blessings and peace be on our master, the apostle of Allah, his family, companions .and those that remain loyal to him

Zamzam water is the best water on the surface of the earth. Its source is a miracle, its emergence is a miracle, its persistent flow is a miracle and it shall remain a miracle till .the end of time

Any one that drinks it with the intention of seeking cure will be cured. If he drinks it to become satisfied he will be well-fed and any one that drinks it for the purpose of acquiring knowledge, Allah will teach him what he doesn't know .before

What will bring you the tale of the headspring of this miraculous water? What is its history all about? What are its ?characteristics and merits

This is exactly what we are going to examine and explore in the pages of this booklet. We entreat Allah to grant it divine acceptance and render it beneficial to Muslims

A brief account of Zamzam Water

There is a very wonderful story about the water of Zamzam. Its events are being transmitted all over the earth and heaven and its champions vary among angels, men, children and women. Its tale displays the manifest and strong faith of Ibrahim Al-Khalil, the profundity of Hajar's belief in Allah and the infinite mercy of the Lord and Cherisher of the universe.

The story begins when Allah the most Purified gave commands to His bosom friend Ibrahim (peace be on him) to migrate with his wife Hajar and son Isma'eel from the blessed land of great Syria to Makkah Al-Mukarramah which is the umbilicus and heart of the world

At this time, Makkah was a barren wasteland having no water nor vegetation, nor companion nor intimate friend. This notwithstanding, Ibrahim (peace be on him) did not hesitate even a moment to execute the orders of his Lord.

In that barren valley he left his wife Hajar and infant Isma'eel under a large solitary tree, leaving behind for them nothing but a saddlebag having some dates and a water skin to drink from. Yet he left them and went away without turning back. Hajar followed him from behind and said: For whom are you forsaking us O' Ibrahim in this valley without a close companion? Ibrahim spoke no word in response to her but carried on his journey along without turning back. When she insisted and repeated the same query but she couldn't get any response from him, it is then she realized the secret underlying this attitude from her husband. So she said: Is it Allah that commanded you to act like this? Thereupon Ibrahim replied in the affirmative. She said: if that is the case, He would not leave us astray or neglect us.



Ibrahim continued his journey without turning back. When he arrived at a path in between two mountains and was certain that no one could sight him, he stood, faced the direction of Qiblah and invoked Allah saying:

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْعَدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ﴾

سورة إبراهيم: ٣٧

O our Lord! surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord! that they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful (Surah Ibrahim: 37).

This while, Hajar was sitting in the valley with her only son Isma'eel eating from the dates, drinking from the water left for them and breastfeeding her young. When their sustenance ran out and they started experiencing thirst, her son Isma'eel began to squirm out of excruciating thirst, his voice getting loud sometimes and at other times low just like one undergoing the agonies of slow death.

Hajar couldn't tolerate seeing her baby in such condition. Her heart was like breaking apart out of depression. So she moved to mount Safa which was the most proximate mountain to her, stood on it, looked right and left peradventure she might get some one to rescue her from this severe ordeal. When she couldn't find a helper, she ran



down towards another mount called mount Marwah. When she was midway the valley between the two mountains she tucked up the edge of her robe and hastened like one exhaustively exhausted despite the passionate thirst she was undergoing. Then she continued trekking till she arrived at mount Marwah. When she couldn't sight any one to aid her she again descended towards mount Safa. This is how she continued to hasten between these two mountains for seven good times without getting fatigued. On arriving at mount Marwah during the seventh round, she heard a voice, listened to it and said: grant us relief if you have come with any goodness. Thereupon, Angel Jibreel called upon her saying: Who are you? She replied: I am Hajar, the mother of Ibrahim's son. He said: For whom has he forsaken both of you? She replied: For Allah. Then Jibreel said: He has indeed surrendered you to one that suffices all.

Angel Jibreel then came down, approached the feet of Isma'eel and by means of his wings scratched the ground and water began to gush there from. Isma'eel's mother was dumbfounded and began to make something like a trough around the water. She began filling her water skin from the gushing water. On observing this, angel Jibreel

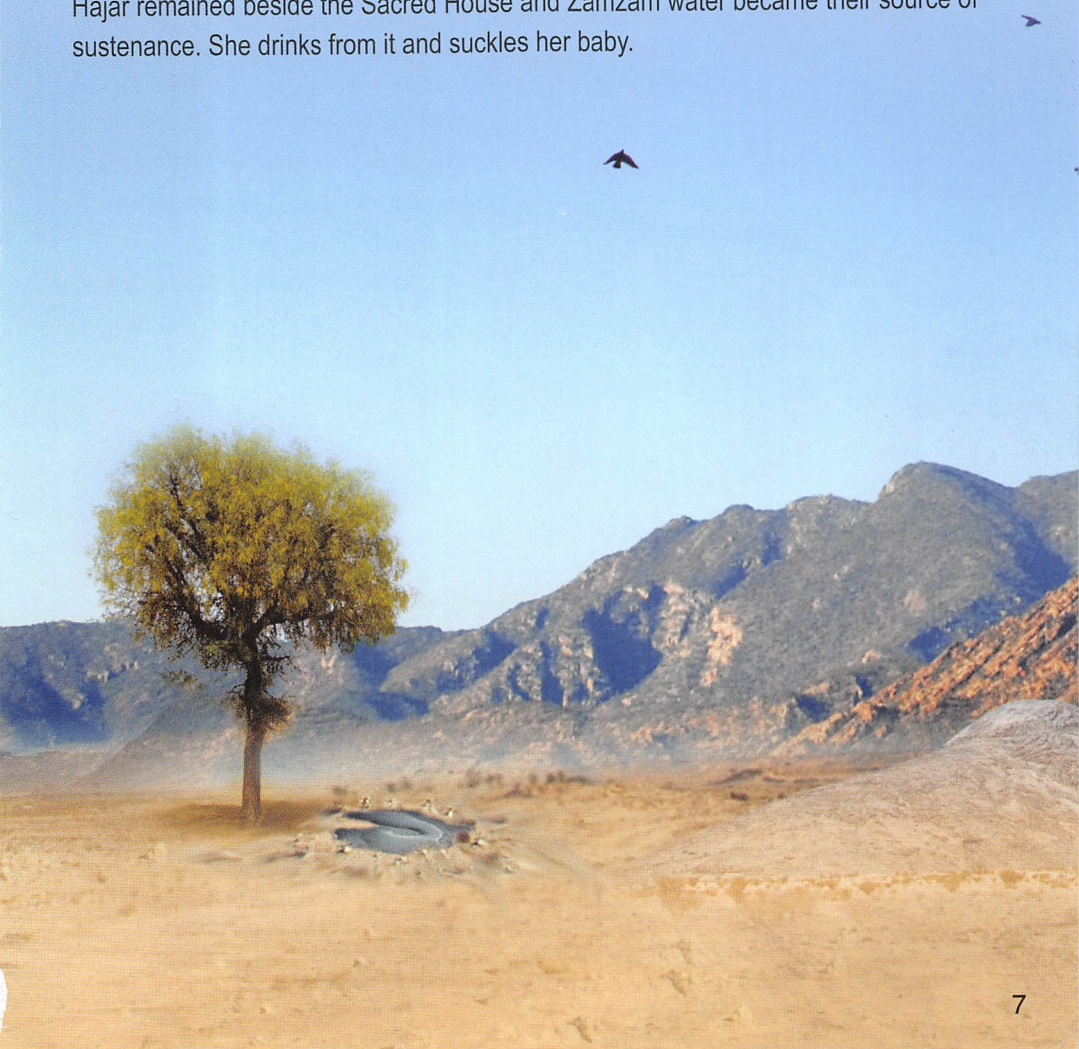


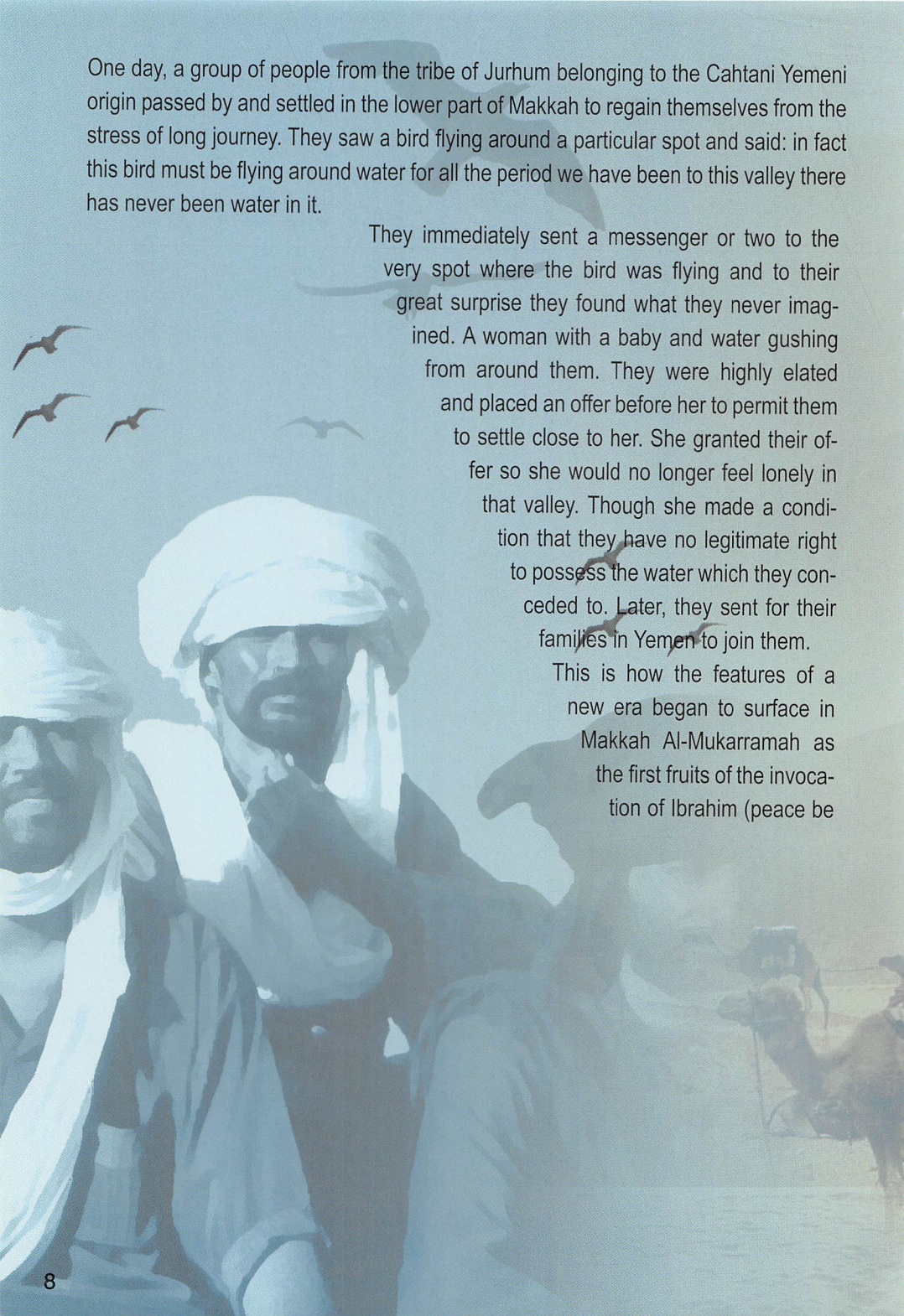
said to her: leave it for it is fresh water that will be thirst-quenching.

Had Hajar not done this to that water, i.e. had she let Zamzam flow without trying to control it or had she not scooped from the water to fill her water-skin, Zamzam would have been a stream flowing on the surface of the earth till the day of Judgment according to what the chosen prophet of Allah (blessings and peace of Allah be on him) has informed.

When Hajar drank from the water, she could breastfeed her young baby once more. Indeed, this water was a source of ecstasy to her. In addition, angel Jibreel told her not to nurse any fear of being forsaken for the Sacred House of Allah will be on that spot and that the baby and his father would be the persons to build it because Allah does not neglect His people.

Hajar remained beside the Sacred House and Zamzam water became their source of sustenance. She drinks from it and suckles her baby.



The background of the page is a light blue illustration. It depicts a desert scene with several men in traditional white Arab headdresses (ghutra and agal) and robes. They are riding camels. In the sky, there are several dark silhouettes of birds, likely vultures or eagles, flying. The overall tone is serene and historical.

One day, a group of people from the tribe of Jurhum belonging to the Cahtani Yemeni origin passed by and settled in the lower part of Makkah to regain themselves from the stress of long journey. They saw a bird flying around a particular spot and said: in fact this bird must be flying around water for all the period we have been to this valley there has never been water in it.

They immediately sent a messenger or two to the very spot where the bird was flying and to their great surprise they found what they never imagined. A woman with a baby and water gushing from around them. They were highly elated and placed an offer before her to permit them to settle close to her. She granted their offer so she would no longer feel lonely in that valley. Though she made a condition that they have no legitimate right to possess the water which they conceded to. Later, they sent for their families in Yemen to join them.

This is how the features of a new era began to surface in Makkah Al-Mukarramah as the first fruits of the invocation of Ibrahim (peace be

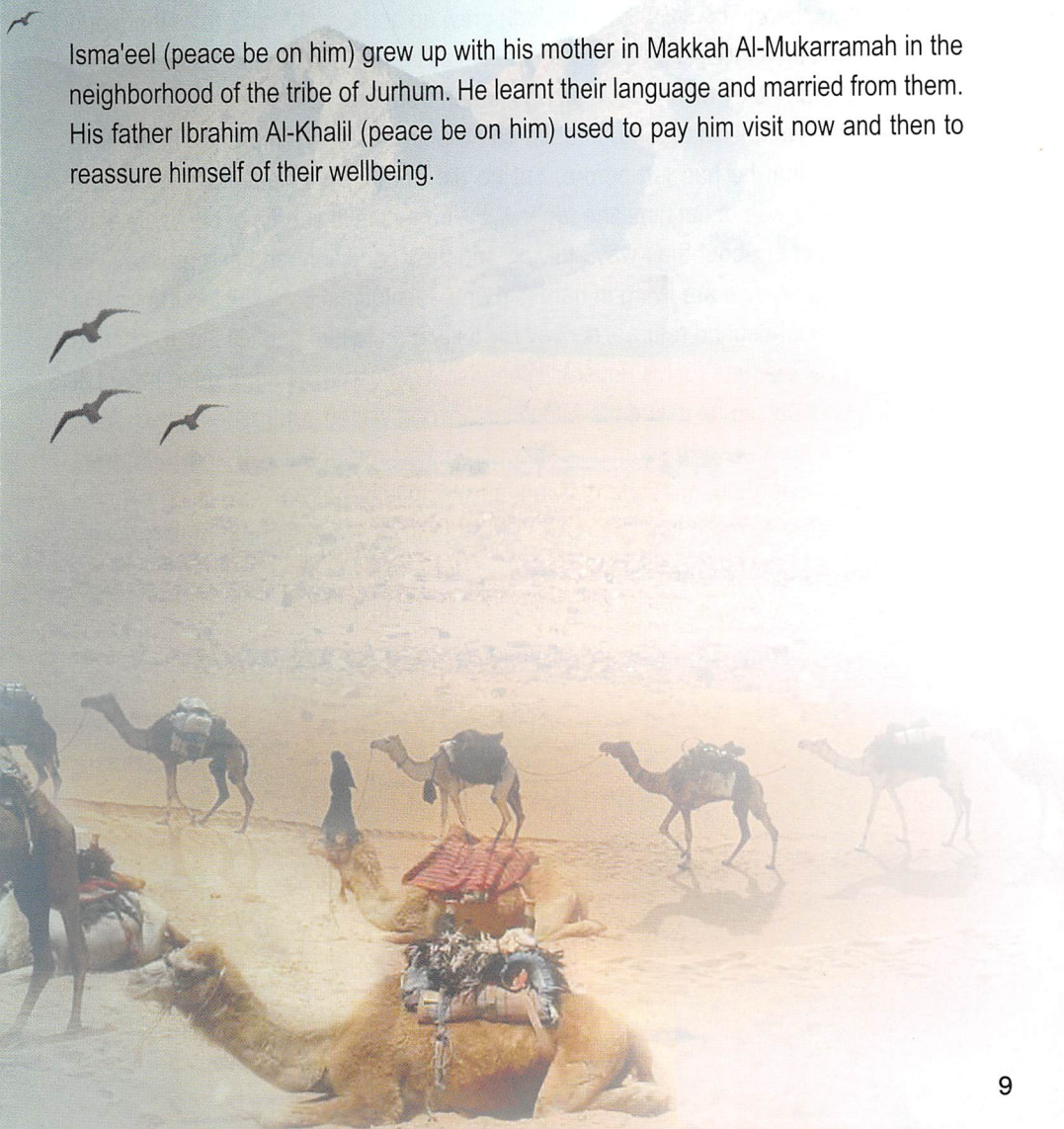
on him) for his wife and son began to materialize. This is when he said:

﴿ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْعَدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴾ (37)

إبراهيم: ٣٧

O our Lord! surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord! that they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful (Surah Ibrahim: 37).

Isma'eel (peace be on him) grew up with his mother in Makkah Al-Mukarramah in the neighborhood of the tribe of Jurhum. He learnt their language and married from them. His father Ibrahim Al-Khalil (peace be on him) used to pay him visit now and then to reassure himself of their wellbeing.



Imam Al-Bukhary ⁽¹⁾ narrated via his chain on the authority of Sa'eed Bin Jubair that Ibn Abbas said: " The first lady to use a girdle was the mother of Isma'eel. She used a girdle so that she might hide her tracks from Sarah. Ibrahim brought her and her son Isma'eel while she was suckling him, to a place near the Ka'bah, under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward.... So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e. Isma'eel) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them.

After Isma'eel's mother had died, Ibrahim came after Isma'eel's marriage in order to see his family that he had left before, but he did not find Isma'eel there. When he asked Isma'eel's wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Isma'eel came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in hardship and poverty.' On that Isma'eel said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Isma'eel said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Isma'eel divorced her and married another woman from

(1) Sahih Al-Bukhary vol. 3, pp. 1227.

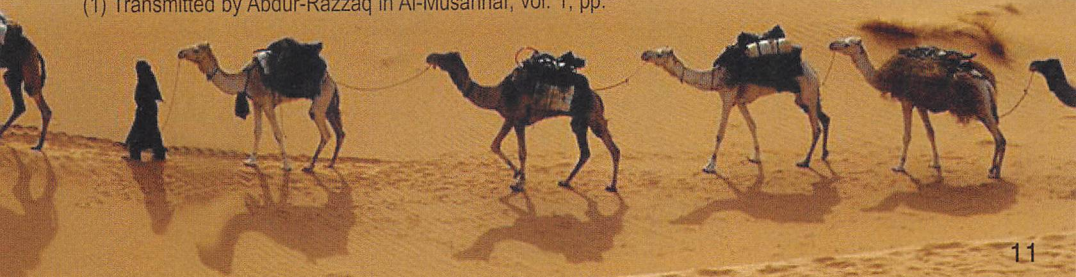


amongst them (i.e. Jurhum).

Then Ibrahim stayed away from them for a period as long as Allah wished and called on them again but did not find Isma'eel. So he came to Isma'eel's wife and asked her about Isma'eel. She said, 'He has gone in search of our livelihood.' Ibrahim asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance).' Then she thanked Allah'. Ibrahim said, 'What kind of food do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.' He said, "O Allah! Bless their meat and water." The Prophet (blessings and peace of Allah be on him) added, "At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it." The Prophet added, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makkah." The Prophet added, "Then Ibrahim said to Isma'eel's wife, "When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Isma'eel came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added. 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Isma'eel asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Isma'eel said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.' Then Ibrahim stayed away from them for a period as long as Allah wished, and called on them afterwards. He saw Isma'eel under a tree near Zamzam, sharpening his arrows. When he saw Ibrahim, he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father).

In some narration: "When they met, they both wept till a bird interfered with them". Ma'mar said: I heard a man saying: Ibrahim used to come to them riding on Al-Buraq (name of a special camel or a mythological steed, described as a creature from the heavens which transported the prophets)" ⁽¹⁾.

(1) Transmitted by Abdur-Razzaq in Al-Musannaf, vol. 1, pp.



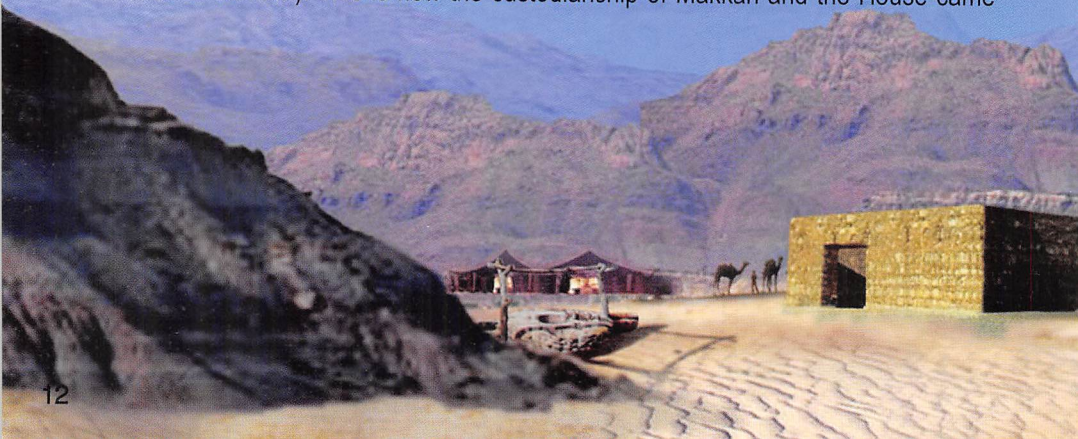
Then Ibrahim said, 'O Isma'eel! Allah has given me an order.' Isma'eel said, 'Do what your Lord has ordered you to do.' Ibrahim asked, 'Will you help me?' Isma'eel said, 'I will help you.' Ibrahim said, Allah has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it." The Prophet added, "Then they raised the foundations of the House (i.e. the Ka'bah). Isma'eel brought the stones and Ibrahim was building, and when the walls became high, Isma'eel brought this stone and put it for Ibrahim who stood over it and carried on building, while Isma'eel was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing.' (Al-Baqarah: 127).

In some other narration the Prophet said: 'O Isma'eel! Allah has ordered me to build a house for Him. Isma'eel said, obey the orders of your Lord. Then Ibrahim said: But He has ordered you to assist me in that. Isma'eel said, then I would or as he said. They began the building. Ibrahim was building while Isma'eel was handing him the stones, and both of them were saying, O our Lord ! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing."

The prophet added: until when the walls became high and Ibrahim could no longer carry the stones out of old age, he stood on the stone of Al-Maqam (station of Ibrahim as it is known today) and Isma'eel was handing him the stones and both of them were saying, O' our Lord ! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing".

Then when Ibrahim (peace be on him) was given the order to proclaim the Pilgrimage among mankind, delegates of various tribes began to come to it to make Tawaf and glorify the Sacred House in response to this blessed call.

Isma'eel (peace be on him) took over the responsibility of supervising the affairs of the Sacred House for a period of time and his offspring took after him for some time till the affairs of the House were governed by Madhad Bin 'Amr Al-Jurhumy (who was from the tribe of Jurhum). This is how the custodianship of Makkah and the House came



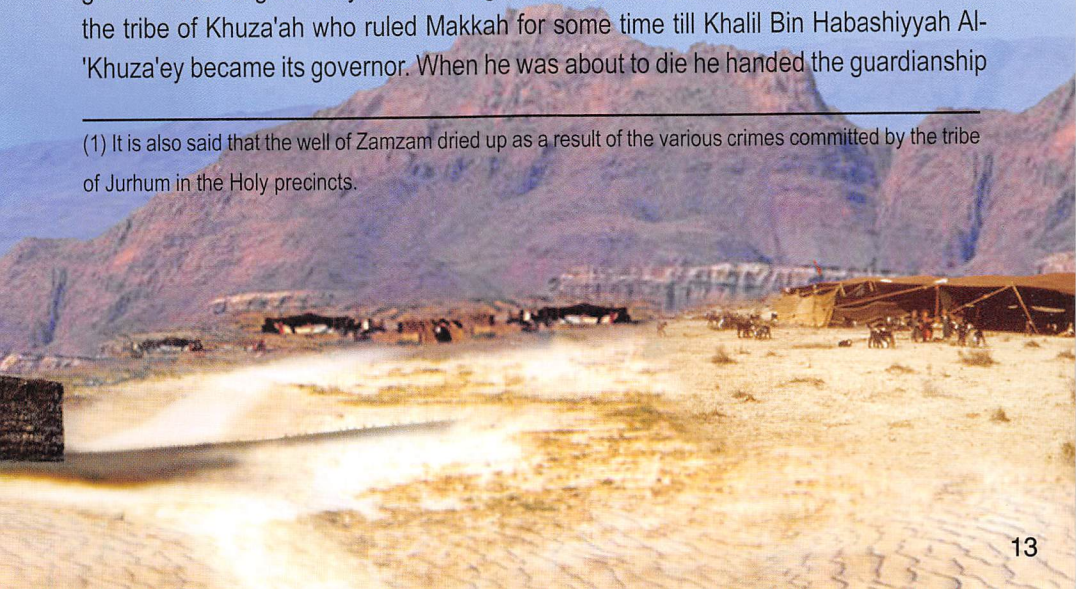
under the auspices of the tribe of Jurhum who served it and its pilgrims for quite some time. The Arabs used to glorify this House holding it in high esteem.

As time passed by and precisely towards the end of the third century a generation emerged from the tribe of Jurhum that disregarded the sanctity of the House. As such they committed critical crimes, wrongly usurped the wealth that was being gifted to the House and oppressed many that came to visit the House from outside Makkah. They persisted in what they were perpetrating despite the fact that Madhad had warned them against that lest the chastisement of Allah would befall them if they do not desist from the oppression, injustice and evils they were perpetrating. As a result of their insolence, Allah gave power to the Yemeni tribe of Khuza'ah over them. This tribe which was led by Rabe'ah Bin Al-Harith totally eradicated them, effaced their traces and took over the affairs of Makkah. Thereupon, the tribe of Jurhum as a mark of retaliation went to the position of the water of Zamzam and covered it with sand and obliterated all its traces so that the tribe of Khuza'ah could not take advantage of its water ⁽¹⁾.

Kuhuza'ah tribe continued to rule the affairs of Makkah and served the House for some time till the death of Rabe'ah when the leadership came to 'Amr Bin Luhay who mismanaged it, placed idols around the Ka'bah and reversed the religion of Ibrahim (peace be on him).

Some narrations state that King As'ad Al-Himyary came to destroy the Sacred House in Makkah and to take possession of its treasures but what he saw regarding the signs of Allah made him to change his intents and instead came glorifying and honoring the Holy House. He stayed in it for ten days, feeding its inhabitants and pilgrims. This gesture encouraged many tribes to begin coming to Makkah incessantly to live beside the tribe of Khuza'ah who ruled Makkah for some time till Khalil Bin Habashiyyah Al-'Khuza'ey became its governor. When he was about to die he handed the guardianship

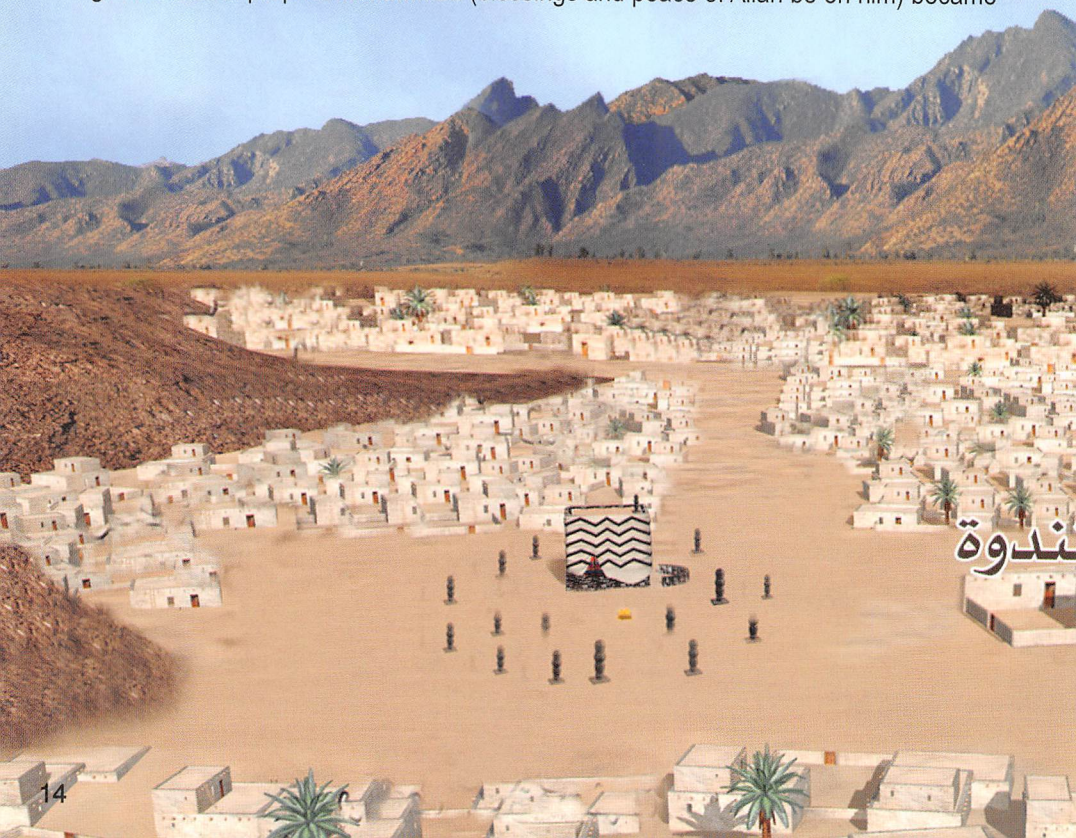
(1) It is also said that the well of Zamzam dried up as a result of the various crimes committed by the tribe of Jurhum in the Holy precincts.



of the House to his son-in-law Qusay Bin Kilab Al-Qurashy and his progeny. The tribe of Khuza'ah were not comfortable with this decision and as a result, wars and tussles began between them and the tribe of Quraish. When they sought the arbitration of Ya'mur Bin 'Awn, he judged that the guardianship of Makkah and the Janitorial functions of the House should be for Qusay who happened to be the fourth ancestor of prophet Muhammad (blessings and peace of Allah be on him). This incident took place amid the fifth century.

Qusay's rule was a sound one as he built the Dar An-Nadwah, created administrative offices and distributed responsibilities among the phratries of the tribe of Quraish in order to sustain its unity and cohesion. He also reorganized the affairs of Makkah, permitted to build structures on the courtyards of Ka'bah after having demarcated a portion parallel to the area of Tawaf. He dug wells from which he filled the clay cisterns he made for pilgrims to drink from. He used to make drinks of raisins for them. As a result, peace and serenity prevailed. There was luxury and the delegations of tribes that come to Makkah annually for pilgrimage and business increased.

Makkah remained under the rule of the children of Qusay until Abdul-Muttalib, the grandfather of prophet Muhammad (blessings and peace of Allah be on him) became



its ruler. Qusay's rule was a sound one. One of his most outstanding achievements was that he invited all the tribes to engage in an Alliance known as Al-Fudhul Pact for the purpose of aiding the oppressed and spreading justice and equity.

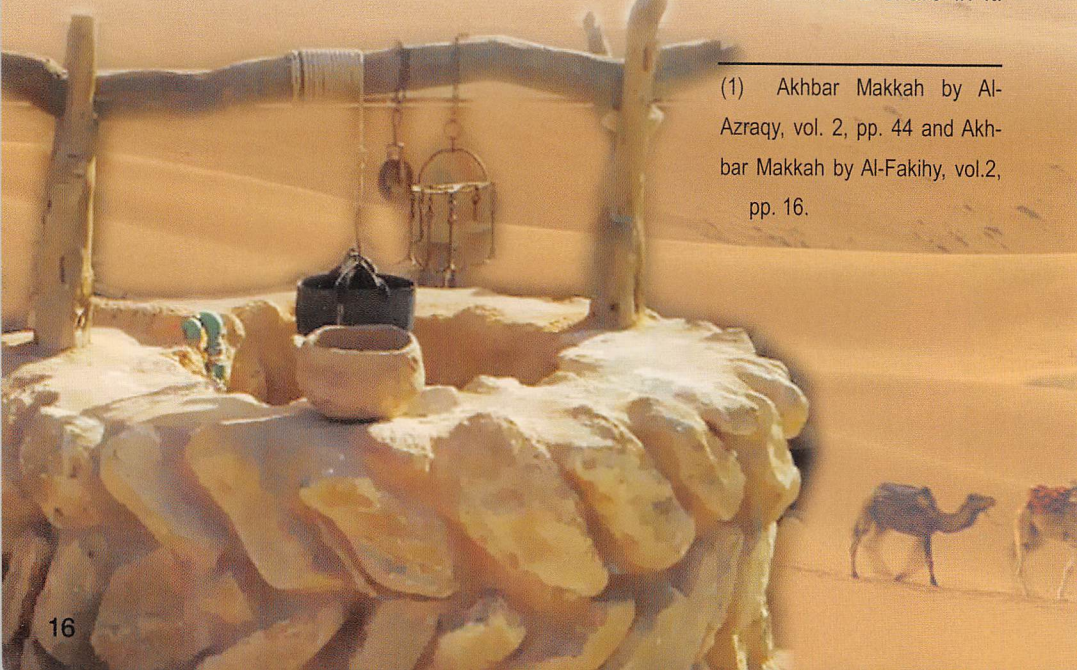
The well of Zamzam remained buried. Its landmarks were not traceable. Even the historical books couldn't state any attempt of anybody among the rulers of Makkah that came after the tribe of Jurhum who obliterated its signs, to search for it or revive it. This was the situation of Zamzam till Abdul-Muttalib Bin Hashim, the grandfather of prophet Muhammad (blessings and peace of Allah be on him) took over the responsibility of the House. He searched and made exhaustive quest for the well and could discover it again. This occurred prior to the year of the Elephant according to what the erudite scholars have verified through thorough research and methodical investigation. This discovery happened close to the year the holy prophet was born to mark the glad tidings of his evolution and the emergence of his blessings into this world.



How could Abdul-Muttalib realize and discover the Well of Zamzam?

This is what Abdul-Muttalib will personally inform us here. Al-Azraqy narrated via Ibn Ishaq on the authority ⁽¹⁾ of Ali Bin Abi Talib (may Allah be pleased with him) while he was giving information about the Well of Zamzam after Abdul-Muttalib was given orders to go and dig it. He said reporting Abdul-Muttalib: "In fact I was sleeping in the chamber when some one came to me and said: Dig Taibah (something pleasant). He said: I asked: what is Taibah. Then he disappeared and I continued my sleep. He again came and said dig Barrah (object of kindness). I asked: what is Barrah? Then he disappeared again. On the following day as I was sleeping there he again came and said: dig Zamzam. I asked: what is Zamzam? He replied: it is a well that will never be exhausted and will never be dispraised. It will serve as drink for the great pilgrims at the town of the ants. He said: when he had made the issue of Zamzam cleared to him, showed him its spot and was certain about the credibility of his information he went there with his ax in the company of his only son Al-Harith Bin Abdul-Muttalib and started digging the well of Zamzam. When the spot unfolded itself before Abdul-Muttalib he glorified Allah saying: Allahu Akbar (Allah is the Greatest) and the Quraish people instantaneously realized that he had achieved his aim. They came to him and said: O' Abdul-Muttalib it is indeed the well of Isma'eel and we indeed have right in it and therefore let us have a share in it.

(1) Akhbar Makkah by Al-Azraqy, vol. 2, pp. 44 and Akhbar Makkah by Al-Fakihiy, vol.2, pp. 16.



Names of Zamzam

Zamzam has several names indicating its significant position and sublimity. Some scholars counted up to sixty of these names. Although these names were all derived from the attributes of Zamzam and the available information with regards to its merits and characteristics. The most prominent of these names are:

1. **Zamzam** : This is absolutely the most prominent of its names as stated in some prophetic traditions and reports ⁽¹⁾ This well was called Zamzam because when the mother of Isma'eel saw the water gushing out, she was highly elated and she began to tuck it making a pond round it. This is because the Arabs use the expression "Zamma As-Siqaa" when it overflows. The words Zamzam or Zamzaam are also used to indicate copious water.

2. **Barrah**: It was named so due to its abundant benefits. Or may be because it poured forth for the righteous people and sank for the wicked ones. Another reason may be the fact that Allah gave it out of kindness to His prophet Isma'eel (peace be on him) ⁽²⁾.

3. **Bushra** : It was named so because it was a glad tiding for Hajar, Isma'eel's mother ⁽³⁾.

4. **'Aasimah**: It was named so because it protects any one that drinks it against hypocrisy.

5. **Maktumah**: It was named so because it disappeared after the tribe of Jurhum and became concealed till when Allah revealed it through Abdul-Muttalib the grandfather of our prophet (blessings and peace of Allah be on him) .

6. **Nafi'ah**: It was named so due to its abundant benefits.

Its names also include: Barakah (blessing), Siqayatul-Haajj (The pilgrim's irrigation source), Sharaabul-Abraar (drink of the righteous), Shifaau Suqm (healing for disease), Saafiyah (Pure), Taahirah (Pure), Ta'amu Tu'm (food taste), Taibah (goodness), 'Aafiyah (good health), Mubarakah (blessed), Mu'nisah (entertaining) and Maimoonah (auspicious) ⁽⁴⁾.

(1) See: Fadhaa'il Zamzam, pp.

(2) See: Fadha'il Zamzam by Prof. Sa'ed Bakdash, pp. 41.

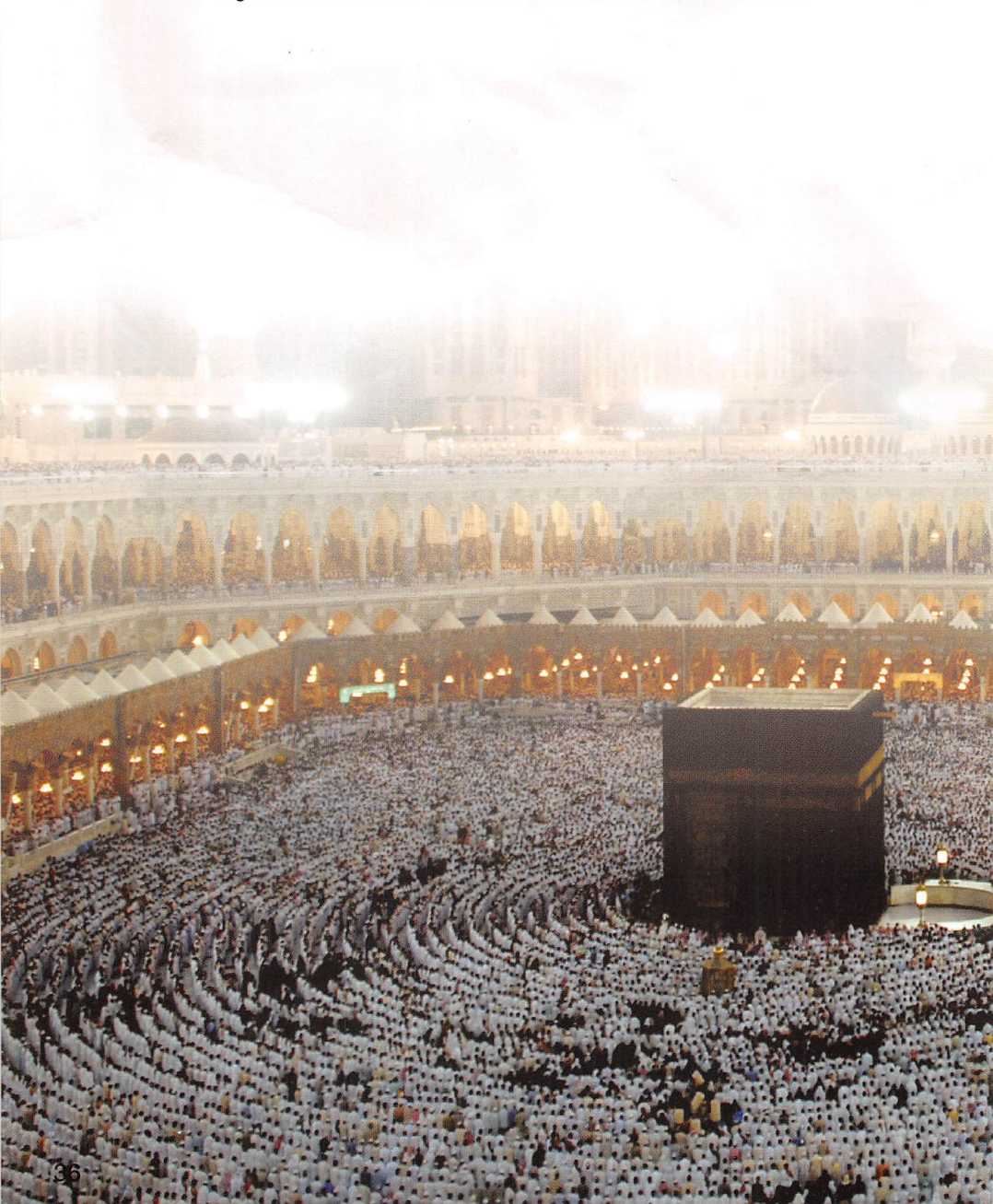
(3) Ibid..

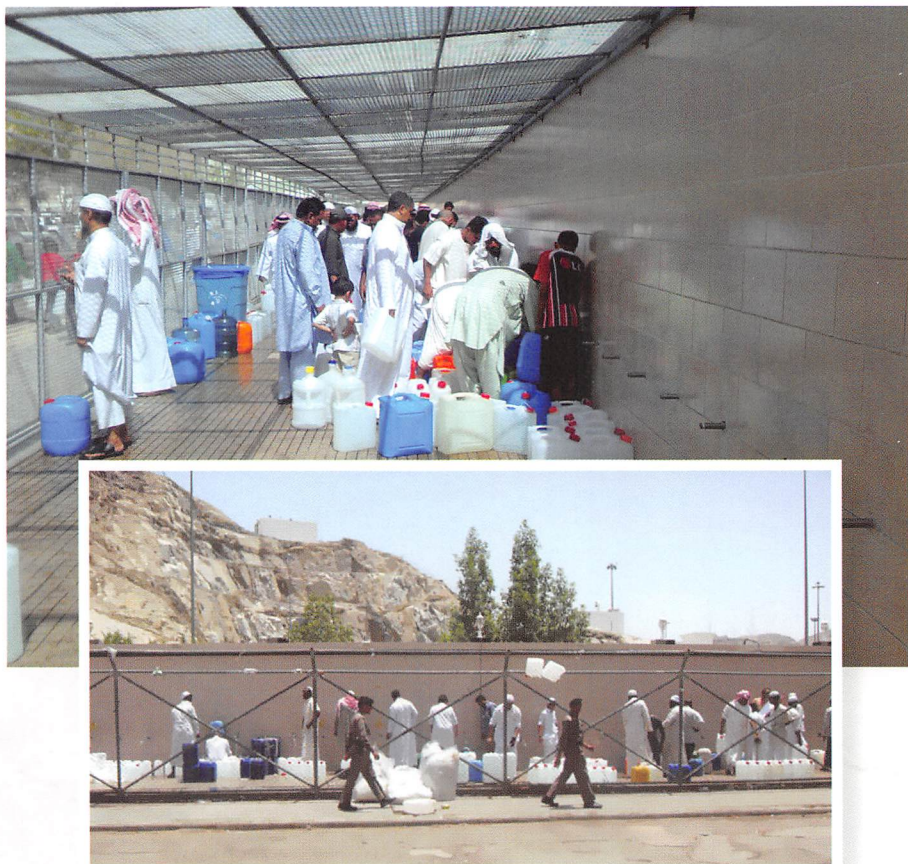
(4) Ibid..

gushes out. Five of them lie on the space between the two major openings and they are one meter long. There are some other twenty one openings beginning from beside the major opening towards Mount Abi Qubais and Mount Safa extending to the second major opening" .



downwards where majority of the water springs from. The second source is large opening of (70cm) long which is divided into two from within. It is (30cm) high leaning towards Ajyad. Other tributary sources are more or less small openings in between the construction blocks from where water





to those that desire it. Two other complexes were also built for water distribution. One of them was in front of Al-Fath gate while the other was by Makkah Al-Mukarramah library opposite the Sa'y area.

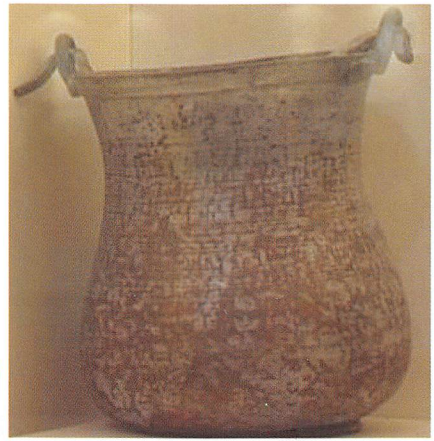
In (1424AH/2003CE) when King Fahd Bin Abdil-Aziz (may Allah bestow mercy on him) gave orders to expand the Tawaf nave around the Ka'bah the vault measuring (320m²) that was built on the eastern part of the well of Zamzam was closed. With this the Tawaf zone became free from any impediment up to the boundary of the Ottoman structure. A tunnel of (47m) long was constructed for entering the well from outside the Mas'a (place for hastening between mounts Safa and Marwa) for the purpose of maintenance only ⁽¹⁾. Zamzam water was being distributed in water coolers and receptacles all over the Sacred Mosque.

(1) Zamzam Ta'amu Tu'm by Koshek, pp. 60.

this royal order experienced divers dived into the well of Zamzam and got it cleansed from the things that have fallen into it in form of sand, gems, currencies and others. This was one of the greatest works of sanitation in the history of this well which led it to overflow with water more than ever before.

In (1404AH/1983CE) a station was built opposite Al-Fath gate for cooling Zamzam water. Before then the water was being cooled by means of ice blocks made of Zamzam water.

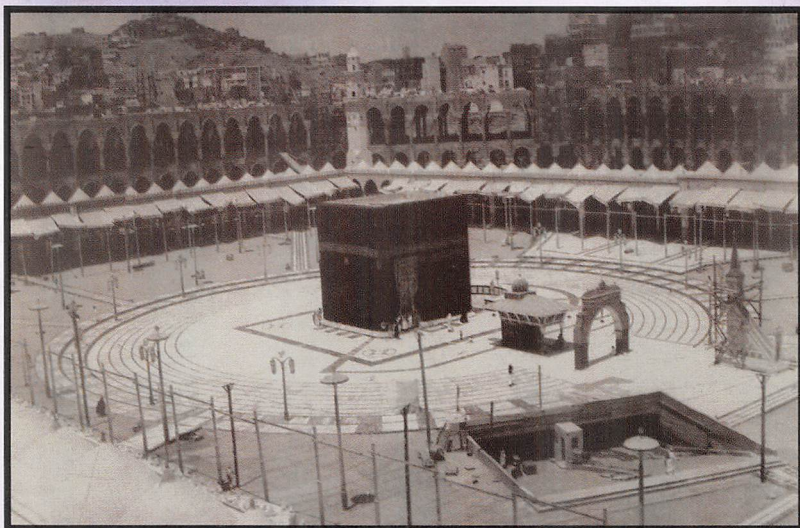
In (1415AH/ 1994CE) construction of the public drinking fountain was completed. It was named King Abdul Aziz drinking fountain in Kuday area. It was provided with various installations for transferring water from the well to a large concrete reservoir whose capacity is (15000m³). It was exclusively meant for distributing Zamzam water

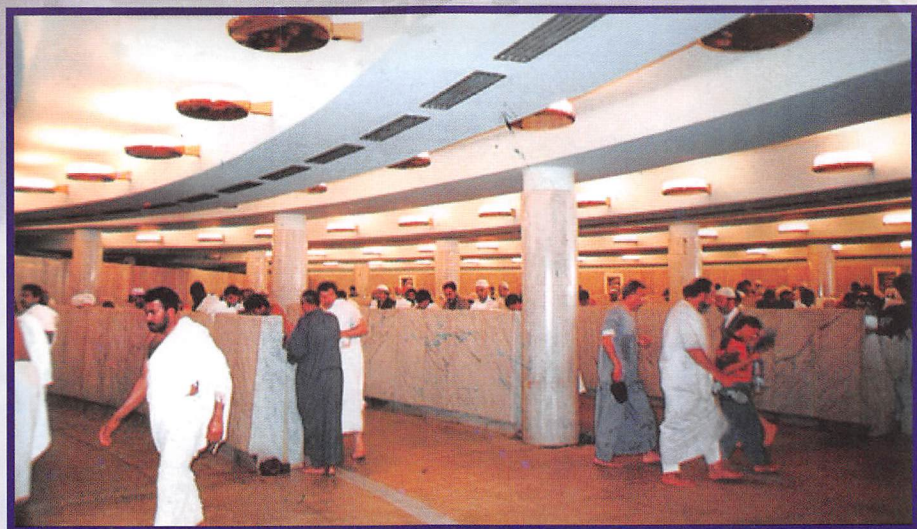


and surrounded with a fortress of thick glass sheets in the manner that people can sight it when they descend into the structure that was set eastwards the well. A round piece of marble was also laid on the floor of the Tawaf zone with an inscription on it bearing "The Well of Zamzam". It is perpendicular to the mouth of the well below the ground level of the Tawaf zone by 1.56cm. However, this was removed when people began to jam-pack themselves there obstructing the movement of those performing Tawaf around the Ka'bah ⁽¹⁾.

In (1399AH/1979CE) King Khalid Bin Abdil-Aziz (may Allah bestow mercy on him) ordered the well of Zamzam to be sanitized in accordance with the most modern means. In implementation of

(1) Zamzam Ta'amu Tu'm by Koshek,46.





also ordered the Ottoman drinking fountain which was built on the southeastern wall of Zamzam structure to be renovated. In the seventies of the fourteenth century of the Islamic Calendar, eight public drinking fountains were constructed for serving Zamzam water in the courtyard of the Sacred Mosque. Each fountain had a number of taps ⁽¹⁾. In (1373AH/1953CE) a water pump was installed on the wall of Zamzam to pump water to the overhead reservoir from where it is distributed to the taps around the well. Till that period buckets were still being used to draw Zamzam water from the well. In (1378AH/1958CE) a large structure of approximately three meters deep was built east of the well of Zamzam and provided with drinking fountains. A staircase of two parts was constructed in it for descending into the well, one for men and the other for women. In (1383AH/1963CE) the structure built around the well of Zamzam was demolished completely based on the orders of King Sa'ud Bin Abdil-Aziz (may Allah bestow mercy on him) to expand the Tawaf zone. This is how the use of buckets around the well of Zamzam was terminated and the well's mouth was lowered down below the Tawaf zone

(1) Tarikh 'Emaratil-Masjid Al-Haram.

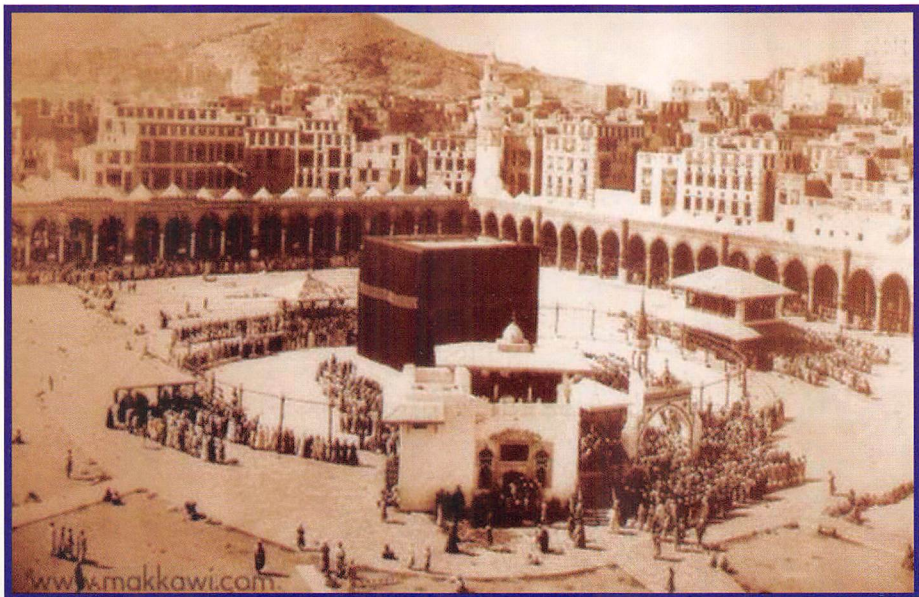
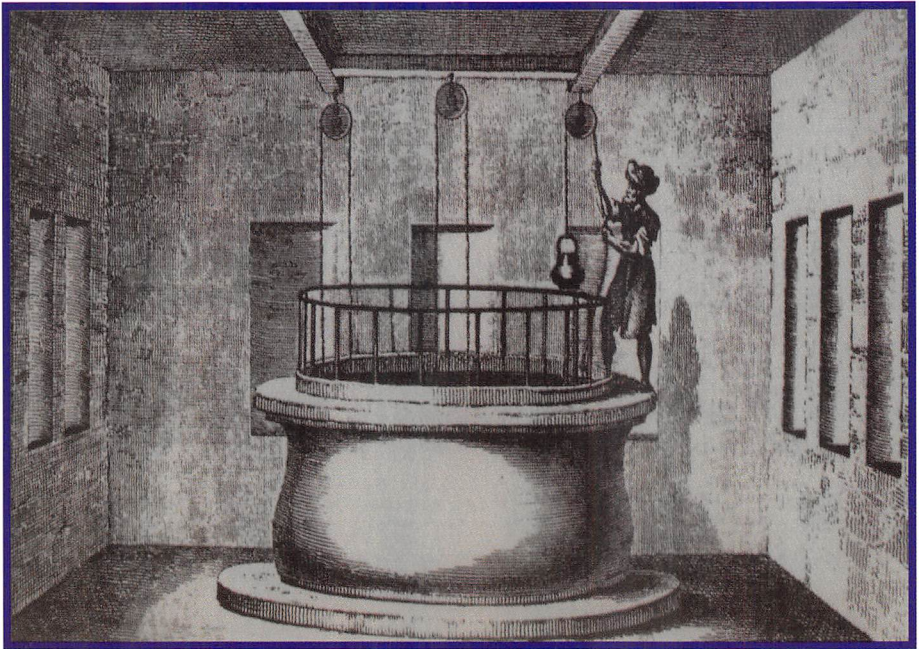




In (1300AH/1882CE) the two domes (Abbasid and Al-Farrashun domes) were removed as they were causing discomfort to those offering prayers and preventing them from seeing the Ka'bah .

At the onset of the Saudi Era there used to be around the well of Zamzam a small structure measuring $(8.30\text{m} \times 10.7\text{m} = 88\text{m}^2)$ having a door eastwards, three windows from the west, another towards the north and some two others towards the east. It used to have three apertures towards the south and another smaller and very close chamber on the southern part which was used to store water flasks. Beside it was a stair case leading to the roof. The roof was divided into two parts. A part having a small dome standing on eight short pillars where the Imam of As-Shafi'ey school of thought stands to lead the prayer. The other part embraces two gigantic sundials made of alabaster to determine the timings of prayers. Yet, on the southern edge there was another staircase leading to the two parts that make up the upper floor. The structure's height from the base to the highest point on the dome was 14m. Its floor was carpeted from the interior with exquisite alabaster marbles. The well was surrounded by a frame of white marbles. It is 150cm high and above it are iron balusters ⁽¹⁾ .

In the year (1345AH/1926CE) King Abdul-Aziz Aal Sa'ud (may Allah have mercy on him) gave orders to build two public drinking fountains for free supply of water. He



and coated in mosaic marbles. The dome above the drinking pond was renovated and bound with teak placing some of them opposite the other in form of a polygon and then coated them in mosaic marbles. Inside the dome, he constructed a small pond with a fountain in its middle from which water springs via a channel connected to it from the well of Zamzam. Zamzam boys used to fill their water skins and hang them around this pond to allow the water get cold before serving the people morning and evening. Moreover, the boys used to fill buckets with this cold water and go round the Sacred Mosque with them feeding the people ⁽¹⁾.

In (518- 527AH/ 1124 -1132CE) the governor of Makkah Faleetah Bin Al-Qasim did some renovations that embraced the revolving mouth of the well and its structure. The dome was also reconstructed.

During the Mameluke era some of their sultans gave special attention to the well of Zamzam. In the years (818AH/1415CE and 822AH/ 1419CE) the structure of Zamzam was reconstructed and its ponds were expanded. Above the well a shade was built for the Muaddhins (those calling to prayer) ⁽²⁾.

In the year (826AH/1422CE) a gate was made in the Zamzam structure which was only locked during prayers and at night.

Amid the ninth century, Ibn Ad-Dhiyaa described the Zamzam structure saying: "It is a square structure with nine water ponds around its walls. These ponds were filled from the well of Zamzam for people to perform ablutions" ⁽³⁾.

In the year (893AH/1487CE) the Abbasid dome was reconstructed with sculptured brass bricks painted internally and externally. Amid this dome was a very large pool and two ponds having taps from where people drink. An enormous dome was also built over it ⁽⁴⁾.

During the Ottoman era various renovations and modifications were made in the well of Zamzam. One of the most prominent works was that Sultan Abdul-Hamid the 1st reconstructed the well in (1200AH/1785CE).

In the year (1279AH/1862CE) its windows and the floor marbles were replaced with new ones. Its mouth and balusters were renovated. When the structure of Zamzam collapse after year (1279AH/1862CE) it was also rebuilt along with the dome ⁽⁵⁾.

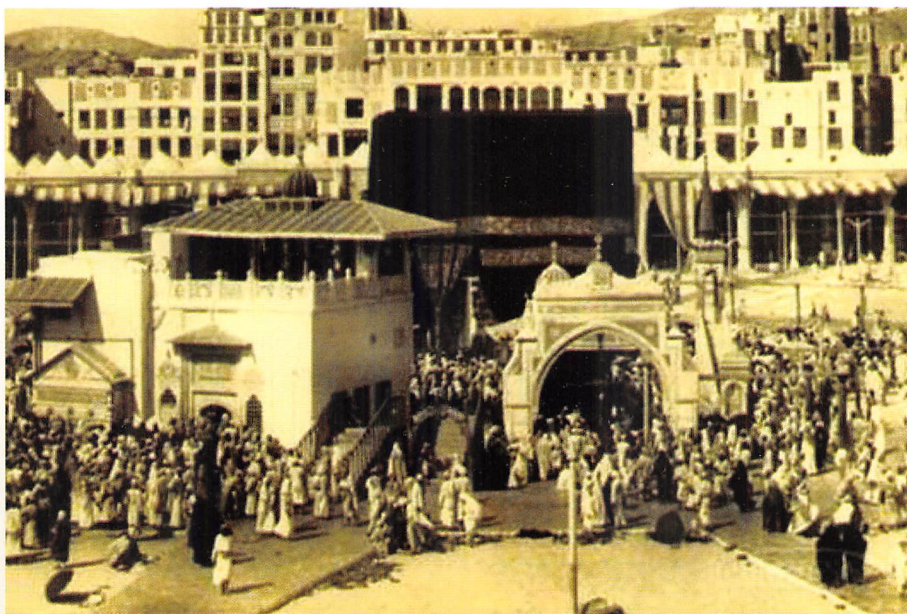
(1) Akhbar Makkah by Al-Fakihi, vol.2, pp. 80.

(2) Al-Aathar Al-Islamiyyah Fi Makkah Al-Mukarramah by Al-Harithy, pp. 138.

(3) Tarikh Makkah Al-Musharrafah Wal-Masjid Al-Haram by Ibn Ad-Dhiyaa.

(4) At-Tarikh Al-Qaweem by Al-Kurdy, vol. 2, pp. 525.

(5) Al-Aathar Al-Islamiyyah Fi Makkah Al-Mukarramah by Al-Harithy, pp. 139..



around Zamzam and it was coated with marbles ⁽¹⁾.

In (160AH/776CE) Al-Mahdy renovated Zamzam's chamber, roofed it with teak, coated its dome with mosaic marbles and installed lanterns in it for people making Tawaf to see. He also renovated the dome erected above the drinking pond by Az-Zubair. He constructed another dome beside it. This dome known as Al-Farrashun dome separates Ibn Az-Zubair's dome from the structure that was built on the well of Zamzam.

In the year (220AH/835CE) Al-Mu'tasim Billaah renovated Zamzam's chamber which was before then totally exposed except a little dome on the well's spot. He decided to roof the entire well from the inside with teak coated with gold. He built four round teak pillars in it. He also constructed a square teak Milban (well) boarded on four sides by pillars, having an opening on each side where water can be fetched or drawn by means of a pulley or roller, making it possible for water to be drawn from all the four sides. This well had twelve pulleys by which water was drawn and he also coated the Al-Farrashun dome with mosaic marbles.

In (229AH/843CE) Al-Wathiq Billaah and Al-Mutawakkil in (240AH/854CE) made some renovations and repairs in the well.

In the year (259AH/873CE) Al-Mu'tamid 'Alallaah instructed Ahmad Bin Al-Mutawakkil to renovate and make repairs in the chamber of Zamzam. Hence, it was built with teak

(1) Al-Aathar Al-Islamiyyah Fi Makkah Al-Mukarramah by Al-Harithy, pp. 138.

The Well of Zamzam across History

When the prophet's grandfather, Abdul-Muttalib has finished digging the well of Zamzam he built two ponds around it. One of the ponds lies on the direction of the black stone and it was strictly meant for drinking water. The other was behind the well and was meant for ablutions. It had a channel that carries the used water to the direction of As-Safa gate. Both ponds were very proximate to the well whereby one fetching water from the well can empty it in any of the two ponds while standing.

This was the situation of the well of Zamzam throughout the Prophetic Era and that of the Orthodox Caliphs. In the year (65AH/685CE) when Abdullah Bin Az-Zubair (may Allah be pleased with him and his father) took charge of the affairs of Makkah he shifted the ablutions pond to a valley beside the mosque and shifted the drinking pond backwards to the eastern part of the fence that was raised above the well, making its Qiblah part with wood ⁽¹⁾.

The well had no structure other than a simple stone fence that surrounds its mouth and a little shade proximate to it.

During the Abbasid era the well of Zamzam was greatly and properly cared for by the Abbasid caliphs. In (145AH/762CE) Abu Ja'far Al-Mansur erected the first dome

(1) Al-Atlas Al-Musawwar Li-Makkah Al-Mukarramah Wal-Masha'er Al-Muqaddasah, pp. 177.





Headsprings of the well of Zamzam

Al-Azraqy and a good number of historians stated that Zamzam water springs from three headsprings. The first is located opposite the black stone, the second is located opposite mount Abi Qubais and As-Safa while the third spring is situated opposite mount Al-Marwah ⁽¹⁾.

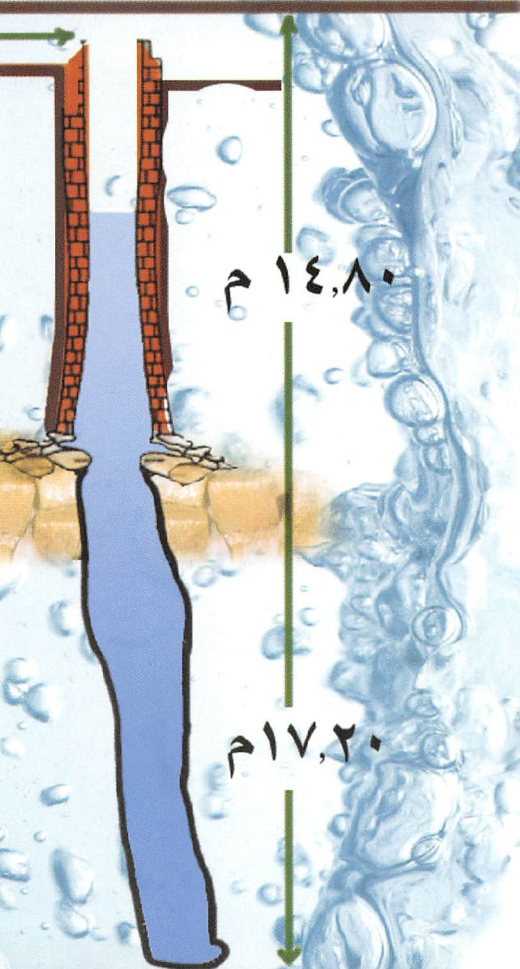
Modern field research indicates that there are two basic sources of Zamzam water. The first is towards the direction of the Ka'bah while the other is towards Ayyad zone. As regards the third source which historical narrations stated to be from mounts Abi Qubais and Safa direction, Engineer Yahya Koshek, one of the supervisors of the process of sanitizing the well that was executed in (1400AH/ 1980), discovered that there are other (21) little openings in between the construction blocks where the water springs from instead of that third source stated by historians. In view of this, it is possible that when this source was blocked in (1028AH / 1618) while the well of Zamzam was undergoing renovation, water burst forth from the construction blocks.

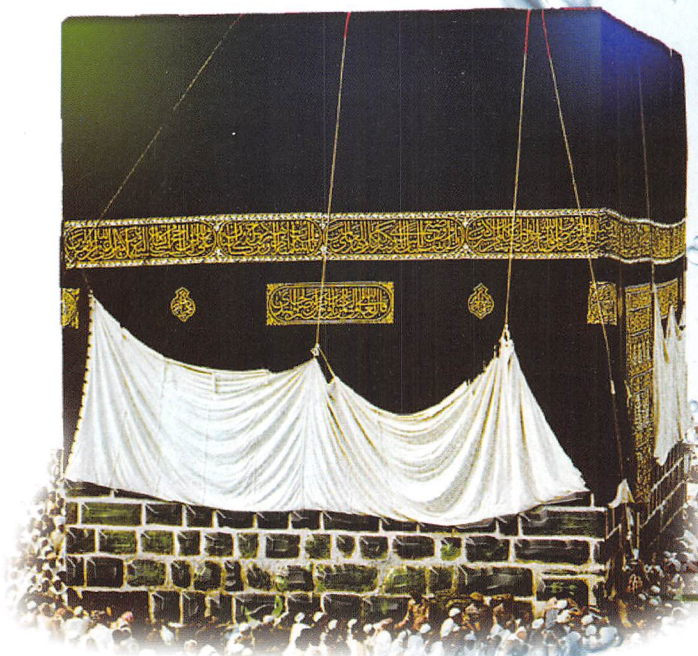
Engineer Koshek describes the headsprings of Zamzam water as follows: "The fundamental source is an opening facing the direction of the Sacred Ka'bah towards the corner facing Hijr Isma'eel. It is (45cm) long and (30cm) high. It has a hollow downwards where majority of the water springs from. The second source is large opening of (70cm) long which is divided into two from within. It is (30cm) high leaning towards Ayyad. Other tributary sources are more or less small openings in between the construction blocks from where water gushes out. Five of them lie on the space between the two major openings and they are one meter long. There are some other twenty one openings beginning from beside the major opening towards Mount Abi Qubais and Mount Safa extending to the second major opening" .

(1) Akhbar Makkah by Al-Azraqy 2/61.

its diameter is (3.6 cubits i.e. 1.8m). These are considered slight differences which are due to the varying instruments used in taking the measurements of the well and the period between them. This is because the well has undergone some events and tapings including flooding, excavation, construction, renovation and reformation ⁽¹⁾.

(1) Zamzam Ta'amu Tu'm by Koshek, pp. 60.





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The volume of water in this well rises up to about (3m) high from its mouth.

These measurements regarding the capacity of the well of Zamzam are quite similar to those stated by historical authorities. Al-Azraqy ⁽¹⁾ stated that the capacity of Zamzam from the top to the base is (60cubits i.e. 30m) and that the constructed part of it is only (40 cubits i.e. 20m) while the hollow part of it in the mountain is (29cubits i.e. 14.5m). The circumference of its mouth is (11cubits i.e. 5.5m),

(1) Akhbar Makkah, vol. 2, pp. 61.



The Well of Zamzam

Location and Description

Location:

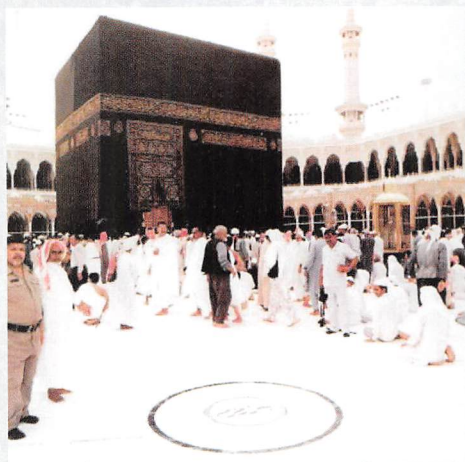
The well of Zamzam is located east of the sacred Ka'bah at a distance of twenty one meters in the opposite direction of the black stone. Although the mouth of the well is no longer visible from the Tawaf zone but it is situated below it with a depth of 1.56m.

Description:

The circumference of the well's mouth is about (3.60m). Its diameter differs from within the well in accordance with its depth wherein it ranges between (1.5m) and (2m). The well's depth is estimated at (30m) from the mouth. It is in two parts:

A well built and coated part: The depth of this part is (14.80m) from the mouth of the well. Beneath this depth there are two openings from where the well is supplied with water. One of these openings is on the direction of the Sacred Ka'bah while the second is on Ajyad direction.

The other opening is a hollow in a stone inside the mountain leaning towards the Ka'bah direction. Its depth is (17.20m).



between his son and ten camels but each time the lots won his son. The Quraishites told him to increase his lord in the number of camels until He is pleased. Abdul-Muttalib did as they advised and each time the lots won his son he would add another ten camels until he made an offering of hundred camels. At this time the lots won the camels. Abdul-Muttalib repeated the lots thrice and each time the lots won the camels. Since he was certain that his lord was pleased and satisfied with the offering, he took out the hundred camels and slaughtered them inside the valleys, tops of mountains and mountain passes. Not even the bird nor human beings nor wild animals were obstructed from consuming the flesh of the camels but neither him nor any member of his family ate from it.

After the sacrifice and while on his way back, he passed by Wahb Bin Abdi Manaf Bin Zahrah Bin Kilab who was one of the notables of Makkah while he was sitting by the mosque. Abdul-Muttalib sought for his daughter Aminah to be married to his son Abdullah and he agreed. This is how Abdullah came about marrying Aminah the mother of prophet Muhammad (blessings and peace of Allah be on him).

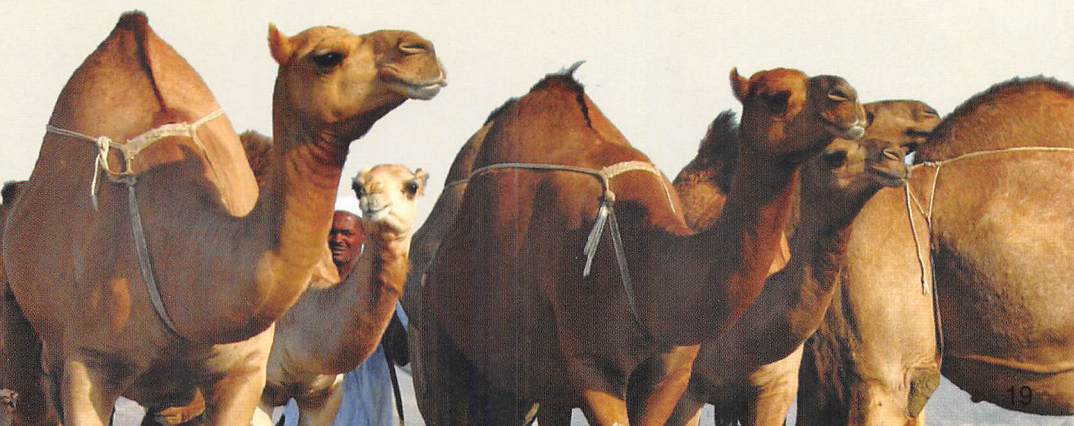


well of Zamzam and has begun giving water to people. He has also been granted ten sons namely: Al-Harith, Abdullah, Abu Talib, Az-Zubair, Al-'Abbas, Dharrar, Abu Lahab, Al-Ghaidaq, Hamzah and Al-Muqawwim. So he must have to fulfill the vow he has made.

He cast lots among his sons and Abdullah the father of prophet Muhammad (blessings and peace of Allah be on him) was selected by the lots to be sacrificed. He was the most beloved of his sons to him and when he set out to sacrifice him Banu Makhzum who were his maternal uncles and a large number from the dignitaries of Makkah stood against his decision to sacrifice Abdullah. They said: By Allah! You shall not sacrifice him for this not to become an established practice among us. They also asked him to go and see a famous soothsayer in Hejaz to seek and accept her opinion regarding this matter.

Abdul-Muttalib yielded to the demand of his people and went in a group of them to the prominent soothsayer. When he related his case to her she said: go away from me now till my devotee among the Jinn comes and I will enquire from him. When they went to her the following day, she informed them that the information has come. She asked them: How much is the blood money among you? They replied: ten camels. Thereupon she said: return to your town and make an offering with ten camels and draw lots between them and your person (Abdullah). If the lots win the camels, slaughter them but if they win your person increase the number of camels each time by ten till your lord is satisfied by the number of camels you have presented. When the lots win the camels slaughter them for that indicates that your lord is pleased and satisfied with your offering.

Abdul-Muttalib and the convoy with him returned to Makkah and started drawing lots

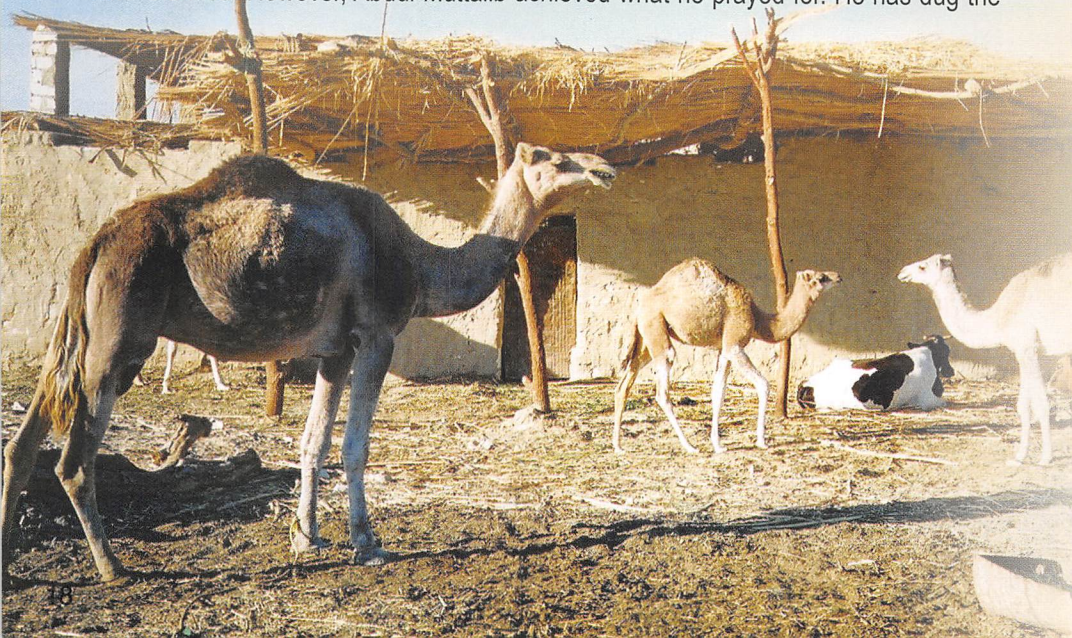




the camel stood up a spring of sweet water burst out from underneath its hoof. Abdul-Muttalib glorified Allah saying : Allahu Akbar and so did his companions. Then he dismounted the camel and drank from the water. They all filled their receptacles and even invited the other Quraish tribes that were with them to drink and fetch from it saying to them: "Come on and fetch water for Allah the most Exalted and Glorified has given us water to drink. Therefore, drink and fill your containers there from". They all drank and filled their containers. At this time the tribes that were disputing with him over the well of Zamzam said: Allah, the most Exalted and Glorified, has indeed made this judgment in your favor O' Abdul-Muttalib. By Allah! We will seize to argue with you over the possession of this well of Zamzam any more. He that granted you this water in this desert is the same lord that has granted you the well of Zamzam before now. Therefore go back to possess your well legally. So Abdul-Muttalib turned back and they all went back without going to the woman priest. This is how they left him alone with the well of Zamzam".

In a narration by Ibn Ishaq, when Abdul-Muttalib dug the well of Zamzam he discovered two gazelles of gold which were buried by the tribe of Jurhum on vacating Makkah. He also found some sail swords, armor and weaponry.

Abdul-Muttalib vowed that if Allah made him successful in digging the well of Zamzam and granted him ten sons he would sacrifice one of them for Allah the most Exalted and Glorified. However, Abdul-Muttalib achieved what he prayed for. He has dug the



Abdul-Muttalib replied: I won't do that because this is something I have been given exclusively without you. They said: then do some justice to us because we will not leave you alone without making a case with you in its regard. He replied: bring anyone you wish to arbitrate between us. They said: we admit that the woman priest of the tribe of Sa'd Bin Hudhaim who was one of the highbred of Great Syria should judge between us. Abdul-Muttalib agreed to their suggestion and rode his camel with some persons from Banu Abdi Manaf. Every phratry of the tribe of Quraish sent its representative to embark on the journey. Abdul-Muttalib added: At that time, the land was a sort of wilderness without water. They set out until they were in some deserts between Great Syria and Al-Hejaz the water carried by Abdul-Muttalib and his companions was exhausted and they began to suffer severe thirst. When they were certain that they would die they begged the other Quraish tribes for water but they refused to give them any water saying: we are in wilderness and we fear for our lives if we are afflicted by that which has befallen you. When Abdul-Muttalib saw the attitude of the people and the fear he nursed for his life and that of his companions he sought their opinion and said: What is your opinion regarding our situation? They replied: Whatever you decide is our opinion and therefore order us by what you wish. Thereupon Abdul-Muttalib said: I think that each one of you should dig a grave for himself with the little energy he has now. Whenever any one of us dies his companions would push him into the hole and get him buried until the last person who would survive because the forfeiture of one man is easier to bear than the forfeiture of a whole convoy. They replied: We have heard what you intend. So each of them began digging his grave. When they have finished they sat down awaiting their death out of thirst. Abdul-Muttalib addressed his companions thus: By Allah! Throwing ourselves into these graves is something out of helplessness. We seek no ruse for ourselves but we hope that Allah may grant us water at some places to come. So let's move. They moved and continued the journey until they were totally exhausted. Those Quraishites that were with them gazed at them to see what they would do. Thereupon Abdul-Muttalib moved forward to mount his camel. When



The Saudi embassy in London has officially denied the allegations and stressed that Zamzam water, which comes from the core source of the well of Zamzam in Makkah is not contaminated but it is fit for human consumption. It also noted that the high arsenic content in the water they have analyzed came as a result of the contamination of the hands they have used. It further pointed out that a group of CARSO-LSEHL laboratories in the French city of Lyon – which is a group of laboratories authorized by the French Ministry of Health to work in the analysis of drinking water - analyzed Zamzam water in March, 2011 and found the water to be in conformity with the standards of drinking water in France.



Moreover, a research study done by a team of scholars from King Fahd University of Petroleum and Minerals refuted the information given by the British report. A member of the University research team who is a Professor in the Department of Physics, Dr. Fida Al'Aadil, stated clearly that the independent research study conducted by the team in several ways including the most notably sophisticated way of checking water





is located in the center of Makkah. Hence, sewage water must be gathering in the well of Zamzam. When this news got to King Faisal bin Abdil-Aziz, (may Allah have mercy on him) he ordered for an investigation to be carried out. Samples of Zamzam water were sent to the Saudi Arabian Ministry of Agriculture and Water Resources and European labs to prove its suitability for drinking. The results of the analysis all

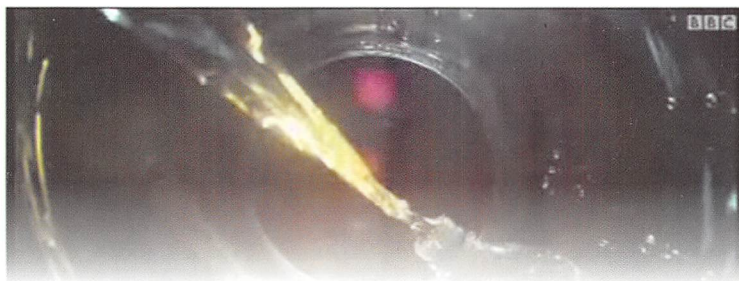
agreed that the water was good for drinking and that the difference between Zamzam water and other water from the holy city of Makkah is the ratio of calcium and magnesium. Perhaps this is why Zamzam water helps to revive weary pilgrims, but more important is that Zamzam water contains fluorine compounds that work on the eradication of bacteria".

On the fifth of May, 2011 the first station of BBC television, broadcast the news that it has conducted a confidential inquiry on the sale of water by some business enterprises in London which they said was from the well of Zamzam and was contaminated with bacteria, arsenic and cancer-causing, and that other samples gotten from the well of Zamzam in Makkah were again examined and also proved the water to be arsenically contaminated and that the Saudi embassy in London declined to comment on the issue of pollution of Zamzam water from its source in Makkah ⁽¹⁾.

(1) BBC website on the internet.



اختبارات تظهر ان مياه شرب ملوثة من زمزم تباع في بريطانيا



False Allegations

The enemies of Islam have tried from time to time to wobble the confidence of faithful Muslims in the miracle of Zamzam water through the dissemination of misleading reports and false analysis , but fair-minded scientists whether Muslims or others have always quickly exposed the fabrication of those liars, through scientific studies and lab tests, which have emphatically confirmed each time the safety of Zamzam water and even revealed more of its secrets.

In 1304AH/1886CE, the English consulate in Jeddah published a statement saying: It took a sample of Zamzam water through one of its employees who is a Muslim and found that the water of Zamzam is contaminated, it contains all harmful bacteria and cholera and that it is even worse than the sewer water.

When this report got to Sultan Abdul Hamid the 2nd (may Allah have mercy on him) he was very angry and sent his own special doctor to Makkah to make analysis of Zamzam water and he discovered it to be pure water that is free from all what has been said about it. So they wrote a report which served as a rejoinder to the false allegation of the English Consulate ⁽¹⁾.

In the year 1391AH/1971CE one doctor said: "In fact Zamzam water is not fit for drinking because the location of the holy Ka'bah is lower than the surface of the sea and it

(1) Fadhlu Maai Zamzam by Dr. Saaïd Bakdash, pp. 163.

الرئاسة العامة لشؤون المسجد الحرام والمسجد النبوي



الرئاسة الجمعيات الصحفية

البداية < الأخبار < مقتطفات يومية من الصحف

شؤون الحرمين: مياه زمزم خالية من الشوائب وتحتل يوميا

صحيفة الوطن ص 33 العدد 3873 في 1432/6/5 هـ



صحيفة الوطن
أكدت الرئاسة العامة لشؤون المسجد الحرام والمسجد النبوي سلامة ماء زمزم من أي شوائب، مبينة أن سوء التخزين والتعرض للشمس وعدم نظافة الأوعية وملامسة الأرضي يُؤثر على تركيبة ماء زمزم.
بأن ذلك ردا على ما زعمه تقرير للقيادة الأولى في تقريرين "حي بي سي" وشأنه صفح مطبوعة في لندن مؤخرًا بأن مياه شرب علوة بالترنج يقال إنها من نثر زمزم تواج حاليا في محلات سربطها.
وأوضحت الرئاسة في بيان لها أمس أنه يتم ضخ مياه زمزم المباركة من نثر زمزم عبر محطات ذات قدرات عالية فورية بأربعة فوق ضخمة، ومن المياه المباركة عبر أنابيب من مادة "الاستنسل" عبر قنابل للصدأ إلى محطات التبريد فيها ومنها إلى المسجد الحرام وإلى حرات التبريد التي، يخدم منها إلى - نظام التبريد المتصلة في المسجد النبوي.

He that taught the seal of His prophets and messengers all these facts and as a result stated them in a number of his noble traditions that have remained a testimony to his prophet hood and apostleship, (blessings and peace of Allah be on him) ⁽¹⁾.

Some have tried manufacturing mineral water that have the specifications of Zamzam water and even though the rates of the components of Zamzam water are known, all attempts have proved abortive. This emphatically confirms one of the secrets and miraculous nature of the divine origin of this water. Moreover, modern science has proven that the water of Zamzam is different from all other kinds of water in the world and that it has divine combinations by which Allah has made it exclusively peculiar. No one has been able to discover its mystery despite the available knowledge regarding its components ⁽²⁾.

(1) Al-'Ejaaz Al-'Elmy Fis-Sunnah An-Nabawiyyah, by Dr. Zaghlul An-Najjar.

(2) Mu'jizaatus-Shifaa Bimai Zamzam by Muhammad Abdul-Aziz Ahmad, pp. 161.





artery) and others.

The non-potable mineral water is useful in the treatment of many skin diseases, rheumatism, inflammation of muscles, joints and others.

It has been proven through numerous laboratory examinations that both Zamzam water and the rocks and soil around it are completely free of any microbes, even those that are commonly found in soil.

Glory be to He that ordered Angel Jibreel - peace be upon him - to cause the earth to cleave apart and the blessed well of Zamzam came into existence. Glory be to He who ordered the water to flow to it through very minute cracks that move to the well from long distances. Glory be to





Attributes and chemical elements of Zamzam: Secrets and Miracles

Scientific researches made about Zamzam water have confirmed that it is distinguished in its natural and chemical attributes. Dr. Zaghlul An-Najjar says: "In fact Zamzam water is gaseous and hard. It is rich with beneficial chemical compounds and elements which are estimated at about (2000mg) per liter. Though the proportion of salts in the well

waters of Makkah and the surrounding valleys does not exceed (260 mg) per liter which indicates that its source is very far away from the normal sources of the water around Makkah and it is very distinct from them in its chemical contents and natural characteristics".

The chemical elements in Zamzam water can be classified into the following categories:

- Positive ions: these include sodium ions (about 250mg/ litre), Calcium (about 200mg/ litre), Potassium (about 120mg/litre) and Magnesium (about 50mg/litre).
- Negative ions: these include Sulphates (about 372mg/litre), Bicarbonates (about 366mg/litre), Nitrates (about 273mg/litre), Phosphates (about 0.25mg/litre) and Ammonia (about 6mg/litre).

Each of these chemical components has a vital role to play in the biological activity of cells in the human body and in the replacement of the lacking ones among those cells. It is an established fact that there is a strong relation between imbalances in the chemical composition of the human body and many diseases.

It is renowned that potable and non-potable mineral water have been used for centuries in the treatment of a number of diseases such as rheumatic diseases but their role in this has often been the role of a catalyst in the blood cycle, or the role of a compensational agent for the lack of some elements in the patient's body. The role of potable mineral drinking water has been proven in the treatment of numerous diseases such as stomach acidity, indigestion, coronary heart disease (angina or stroke of coronary

Zamzam water and Modern Scientific Researches

In one of the researches made about Zamzam water by Dr. Muhammad 'Ezzat Al-Mahdy – a professor of Geology in the Institute of Environmental Studies and Research in the University of 'Ain Shams in Egypt – he stressed the fact that Zamzam water has some very peculiar and special characteristics that make it different from other kinds of water in the world. It is tasty despite its excessive saltiness to the extent that one that drinks it doesn't feel its high level of salinity. If the quantity of salt contained by



Zamzam water was to be in any other water no one will be able to drink it! It doesn't decompose nor does its taste or color or smell changes. It is like honey which is not affected by exposure to weather and as such it differs from all other kinds of water like: river, sea, rain and groundwater. This is due to its chemical components that prevent the perkiness of germs, bacteria and fungi ⁽¹⁾.

The international researcher from Japan Dr. Masaru Emoto⁽²⁾ in a modern scientific research which he carried out using the Nano technology also emphasized that Zamzam water is distinguished with special scientific characteristics that cannot be found in the ordinary water and that adding one drop of Zamzam water to a thousand drops of ordinary water makes it to acquire the characteristics of Zamzam. Zamzam water in its crystals does not look like any other water in the world, wherever the water may come from is insignificant. Moreover, the resulting crystals after refining also appear in various and wonderful forms. This is why Zamzam water seems to be an ordinary water and this technology could not change any of its original characteristics which is something we have not been able to realize till this moment ⁽³⁾.

(1) Diraasaat Hawla Maai Zamzam by Dr. Muhammad 'Ezzat Al-Mahdy, a professor of Geology in the Institute of Environmental Studies and Research in the University of 'Ain Shams in Egypt.

(2) Head of Hadow Institute for Scientific Research in Tokyo and author of the book: Messages from Water.

(3) Al-Jazeera Magazine (Saudi Arabia), Tuesday 24/3/1429AH corresponding with 1/4/2008, a scientific symposium conducted about water researches using Nano technology in Dar Al-Hikmah Girls College in Jeddah.

him) and his household, the spot of the descent of blessings and inundation of mercies. Hence, one who is desirous for it and fills himself with it has indeed established the catchword of love and made a good commitment to the beloved ones. That is why drinking it to one's fill has been made a distinctive mark between hypocrisy and faithfulness. Moreover, the false impression given by the tradition that any one who does not drink it to his fill while he is capable is a hypocrite even though he is truthful in his devotion, is not intended. Yet it came to draw people's interest to drinking it and to caution them against taking its issue lightly. Though this mark is uniform and does not become reversed. Hence, it does not necessary mean that absence of this mark means absence of its resultant effects. The difference is clear".

etiquettes

for drinking Zamzam Water

Drinking Zamzam water has the same etiquettes as any other water has. These etiquettes have been stated by the scholars as follows:

1. To face the Qiblah direction.
2. To mention the name of Allah, the most High.
3. To exhale outside the drinking cup thrice.
4. To thank and praise Allah, the most High.

However, Zamzam water unlike any other water has some special etiquettes. They are:

1. It has to be taken to one's fill .
2. One has to invoke Allah while drinking it according to the tradition: "Zamzam water will serve the purpose for which it is taken". Ibn Abi Mulaikah said: I was with Ibn Abbas when a man came and sat beside him. Ibn Abbas said to him: Where did you come from? He said: I drank from the well of Zamzam. He said: did you drink it as required? He said: how is it required O' Ibn Abbas? He replied: You face the Qiblah direction, mention the name of Allah, drink and exhale thrice while drinking. When you have drunk it to your fill express thanks and gratitude to Allah, the most High for I heard Allah's apostle (blessings and peace of Allah be on him) saying: the distinctive mark between us and the hypocrites is that they don't drink Zamzam water to their fill. In some narration: "And say: In the name of Allah. Exhale thrice until you have drunk it to your fill and say: O' Allah I indeed implore you to grant me beneficial knowledge, abundant sustenance and healing from every disease.



Zamzam water based on the tradition that it will serve the purpose for which it is drunk. He went straight to the well of Zamzam and fetched one bucket, drank from it to his fill. He felt a separation in his stomach and rushed to Ribat, a large lotus tree (Sidrah) to defecate. No sooner had he arrived there than he released a large quantity of faeces and feared that he would have rendered the mosque impure. Then he came back to the well of Zamzam and drank again to his fill and also released a large quantity of faeces and then he was healed.

Some days while he was washing his clothes with his legs in Ribat (Rabie') in Makkah the doctor who had refused to sympathize with him when he was suffering from his dropsy came and said to him; Are you the same man who was suffering from that disease? He replied in the affirmative. He asked: what treatment did you take? He replied: Zamzam water. Then he said: the Wise Lord, the most Purified has just been very good to you. He added: I was informed about that doctor that when he first saw me he said: this will not stay alive for three days.

Among the characteristics of Zamzam is that drinking it to one's fill ⁽¹⁾ is part of the signs of perfect faith and freedom from hypocrisy as informed by the chosen prophet Muhammad (blessings and peace of Allah be on him) when he said: Indeed the distinguishing sign between us and the hypocrites is that they don't drink Zamzam water to their fill ⁽²⁾.

In another narration he said: "Drinking Zamzam water to one's fill frees one from hypocrisy" ⁽³⁾.

In this regard the erudite scholar Al-Manawy (may Allah bestow mercy on him) said: "Desire to drink it often is a mark of passion and perfect aspiration because moral constitutions yearn for the fountains of the loved ones and abodes of the beloved and Zamzam is the fountain of the chosen prophet (blessings and peace of Allah be on

(1) The Arabic term At-Tadhallu' or drinking to one's fill is the act of drinking Zamzam water excessively until one's sides and ribs get expanded. See: Ghareeb Al-Hadith by Ibn Al-Atheer, vol. 3, pp. 97.

(2) Ibn Majah transmitted it in his Sunan, vol. 2, pp. 1017. Al-Boosairy graded its chain sound in Misbahuz-Zujajjah, vol. 3, pp. 208.

(3) Akhbar Makkah, by Al-Azraqy, vol. 2, pp. 52.

(Qur'an 59: 22-24).

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

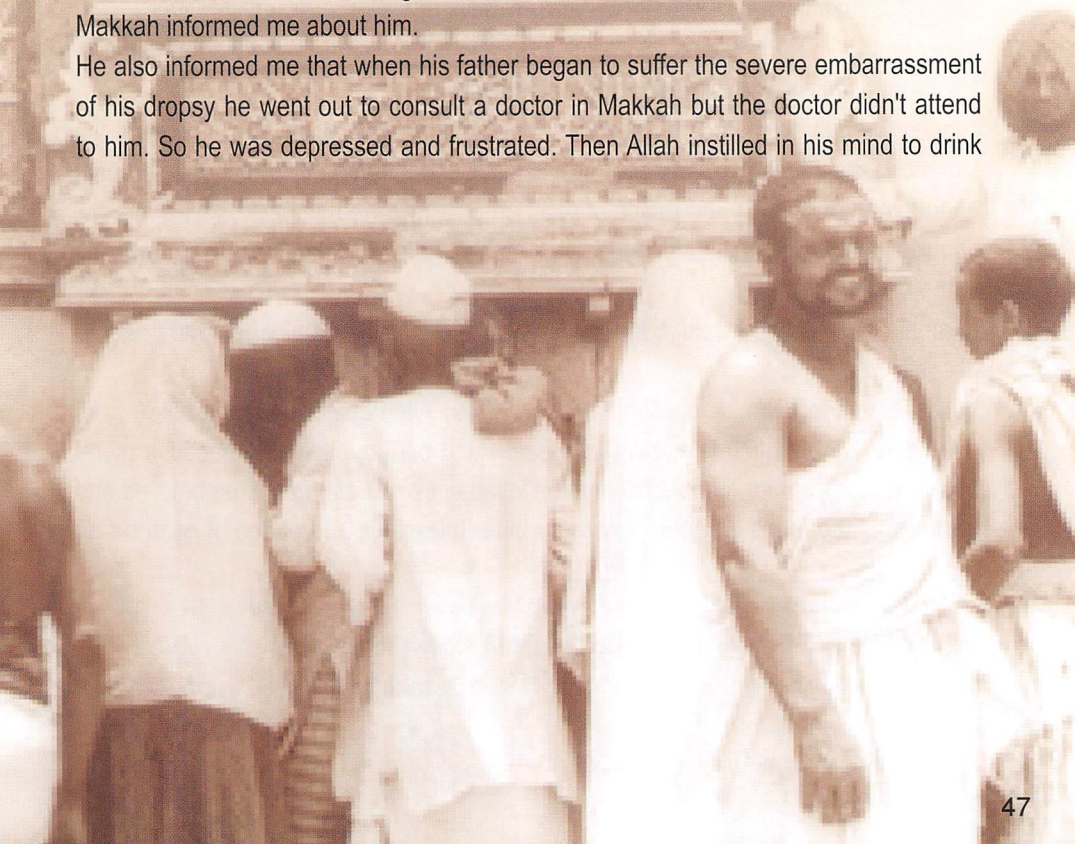
الحشر: ٢٢

(And We reveal of the Qur'an that which is a healing...) till the end of verse 82 of Surah Al-Israa.

Then I said: O' Allah! Your prophet Muhammad (blessings and peace of Allah be on him) has indeed said: "Zamzam water shall serve the purpose for which it is drunk", and the holy Qur'an is your word, hence, grant me healing from your sound health. Then when I diluted it in Zamzam water and drank it I became healed from my hemiplegia by the grace of Allah without consulting a medical doctor. All praise is due to Allah for that!

Imam Taqiyyuddeen Al-Fasy stated that the Erudite Jurist and Mufti Abubakr Bin Umar Bin Mansour Al-Asbahy, popularly known as As-Sheneeny who was one of the well recognized scholars of Yemen drank Zamzam water with the intention of getting healed from a serious dropsy that afflicted him in Makkah and he was healed as soon as he drank the water according to what his son Afeefuddeen who was a pious jurist in Makkah informed me about him.

He also informed me that when his father began to suffer the severe embarrassment of his dropsy he went out to consult a doctor in Makkah but the doctor didn't attend to him. So he was depressed and frustrated. Then Allah instilled in his mind to drink



I was afflicted by fever he told me to cool it with Zamzam water because Allah's apostle (blessings and peace of Allah be on him) has said: "Fever comes from the odor diffused by the hellfire. So cool it with water or Zamzam water. Hammam was skeptical about the exact words he used" ⁽¹⁾ .

Al-Baihaqy narrated on the authority of Aishah (may Allah be pleased with her) that Allah's apostle (blessings and peace of Allah be on him) used to carry Zamzam water in containers and water skins which he pours on the sick and gives them to drink from⁽²⁾.

Moreover, if we try to explore the stories of learned scholars and pious men who sought and got healing through Zamzam water we will not be able to complete this book due to many reports in this regard. History and biography books contain numerous reports in this aspect. Az-Zamzamy reported in the book "Nashr Al-As" that Ibn Qutaibah said: I set out to perform Hajj with a group of people amongst whom was a hemiplegic man but I found him performing Tawaf safely without the sickness of hemiplegia that he used to suffer from. So I enquired from him how could his disease disappear and he said: I came to the well of Zamzam, took from its water, diluted the inkstand that was with me and wrote this prayer on the container:

﴿ وَنَزَّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴾
الإسراء: ٨٢

(In the name of Allah, the most Gracious, the most Compassionate. He is Allah besides Whom there is no deity worthy of worship; the Knower of the unseen and the seen; He is the most Beneficent, the most Merciful ...) till the end of Surah Al-Hashr

(1) Sahih Al-Bukhary, vol. 3, pp. 1190.

(2) As-Sunan Al-Kubra by Al-Baihaqy, vol. 5, pp. 202, Hadith no. (9768).

obesity. When he narrated that to the prophet (blessings and peace of Allah be on him) he told him that: "It is blessed and it is a taste of food" ⁽¹⁾.

An-Nawawy commented on this tradition saying: It means that it satisfies anyone that drinks it just like food does ⁽²⁾.

History books give us a lot of reports and accounts of certain learned scholars and righteous persons that practically experienced this awe-inspiring miracle.

Al-Azraqy related on the authority of Al-Aswad who said: I was with my family in the desert when I was bought in Makkah and freed. When I remained there three days having nothing to eat I began to drink from Zamzam water. I went straight to the well of Zamzam, knelt down on my knees for me not to drink the water standing but whenever I fetch the water the bucket will raise me up out of my utter fatigue. So I began to draw the water bit by bit until I was able to draw out the bucket. When I drank it I felt that milk was squeaking in me and I said to myself : I must be drowsy. So I sprinkled the water on my face and went away feeling strong and satiated like one who has taken milk ⁽³⁾. Zamzam water is a cure for diseases as the prophet (blessings and peace of Allah be on him) informed us that anyone that drinks it seeking cure for a disease he will get it based on true intention. It is also a confirmation of what the Legislator has brought concerning the fact that Allah the most Purified will heal that person from the disease. On the authority of Ibn Abbas (may Allah be pleased with him and his father) , Allah's apostle (blessings and peace of Allah be on him) said: "Zamzam water will serve the purpose for which it is drunk. If you drink it seeking for healing Allah will cure you, if you drink it seeking for protection Allah will protect you, and if you drink it to quench your thirst it quenches it". He added: Whenever Ibn Abbas drank Zamzam water he would say: O' Allah I ask you to grant me beneficial knowledge, abundant sustenance and healing from every disease ⁽⁴⁾.

Allah's apostle (blessings and peace of Allah be on him) used to instruct people to cool fever by Zamzam water. Al-Bukhary narrated in his Sahih on the authority of Abu Jamrah Ad-Dhuba'ey who said: I used to sit with Ibn Abbas in Makkah. When



(1) Sahih Muslim, vol. 1, pp. 1922.

(2) Sharh Sahih Muslim, by An-Nawawy, vol. 16, pp. 30..

(3) Akhbar Makkah, by Al-Azraqy, vol. 2, pp. 53 and Akhbar Makkah, by Al-Fakihi vol. 2, pp. 38.

(4) Al-Mustadrak by Al-Hakim, vol. 1, pp. 646.

Characteristics of Zamzam Water

Zamzam water has numerous characteristics. Most prominent of them is that:

It is the only water by which Angel Jibreel washed the heart of prophet Muhammad (blessings and peace of Allah be on him) four times ⁽¹⁾. On the authority of Anas Bin Malik (may Allah be pleased with him), Angel Jibreel came to Allah's apostle (blessings and peace of Allah be on him) while he was playing with the children, gripped him and threw him down. Then he opened his chest, took out the heart and extracted a lump of flesh from it. Then he said: this is the devil's portion in you. He then washed it in a golden bowl with Zamzam water, dressed it and returned it to its place. Meanwhile, his playmates ran to his mother i.e. the wet nurse and informed her that Muhammad has been killed. When he came back they received him, covered in dust color. Anas added: I used to observe the sign of stitching in his chest ⁽²⁾.

Zamzam water is a taste of food as the prophet (blessings and peace of Allah be on him) has informed. Hence, whoever drinks it regularly will never feel hungry or thirsty. Hajar had no food nor drink but Zamzam water as we earlier stated while narrating her episode. She was drinking from it and suckling her baby. Abu Dharr (may Allah be pleased with him) came to Makkah and remained there for thirty days without any food or drink save Zamzam water. He drank it and grew fat to the extent that the external flesh of his stomach was about tearing apart out of

(1) Az-Zarqany and others stated it in Al-Mawahib, vol. 1, pp. 153.

(2) Sahih Muslim, vol. 1, pp. 147.

tory. Any good intention regarding goodness and wellbeing he makes before drinking it, Allah fulfils it for him because he has sought relief through what Allah the most High has brought forth from His Paradise as a relief " (1) .

At this point, many companions of the prophet and the generations that succeeded them from among the learned scholars and saints have been keen on making certain intentions while drinking Zamzam water. History and biography books are stuffed with reports in this regard. It is reported that when Al-Farouq Umar (may Allah be pleased with him) drank Zamzam water, he said: O' Allah! I am drinking it to quench the thirst of the Day of Judgment.

Ibn Abbas (may Allah be pleased with him and his father) used to invoke Allah whenever he intends to drink Zamzam water saying: O' Allah I ask you to grant me beneficial knowledge, abundant sustenance and healing from all diseases.

Imam As-Shafi'ey (may Allah bestow mercy on him) is reported to have said: I drank Zamzam water for three purposes:

One: for throwing objects and so I used to score ten out of ten and nine out of ten. Two: for knowledge and see where I have attained in it as you can see. Three: for entering the Paradise and I hope to achieve that.

It is further narrated that Imam Ibn Khuzaimah was asked where and how could he have acquired his knowledge and he replied: the prophet (blessings and peace of Allah be on him) said: "Zamzam water will serve the purpose for which it is drunk". So when I drank it I implored Allah for beneficial knowledge.

Zamzam water is the best water on the surface of this earth. Ibn Hibban narrated in his Sahih on the authority of Ibn Abbas (may Allah be pleased with him and his father) that Allah's apostle (blessings and peace of Allah be on him) said: "the best water on the surface of the earth is Zamzam water, it contains a taste of food and a cure for diseases " .

(1) Nawadir Al-Usool Fi Ahaadith Ar-Rasool by Al-KHakim At-Tirmizhy, vol 3, pp. 274.

(2) Mu'jam At-Tabarany Al-Kabir, vol. 11, pp. 98, Hadith no. (11167). Al-Hafizh Ibn Hajar graded its transmission chain as one that is good.

for him what he had sought and brought relief to his son at the time of dire necessity. The relief remained for those that come after him. That is the saying of Allah's apostle: 'Zamzam water will serve the purpose for what it is drunk. Hence, this relief is a comprehensive issue that reflects and remains incessant from among other affairs. When any kind of misfortune befalls a slave and he intends to get relief by drinking Zamzam, he would find that relief therein. Although a slave gets it according to his intention. Sufyan At-Thawry (may Allah bestow mercy on him) said: Verily, Ruqyah and invocations become effective through intention. Intention leads a slave to the components of a thing and its effectiveness is based on the purity of people's heart and their striving to attain those high stages. Intention is interpreted as promotion. In Arabic language the word (Naa'A) is used to signify rising and promotion. Hence, intention means the rising and advancement of the heart with its intellect and knowledge to Allah. So it is according to the level of one's intellect and knowledge that his heart will be capable of striving and flying to Allah. If one drinks Zamzam water for satisfaction Allah satisfies him. If he drinks it for the purpose of irrigation Allah irrigates him. If he drinks it for cure Allah cures him. If he drinks it due to his bad character, Allah betters his character. If he drinks it because of the distress of heart, Allah gladdens it for him. If he drinks it to break the darkness of his heart apart, Allah makes it so. If he drinks it for self contentment Allah satisfies him. If he drinks it seeking a problem to be solved, Allah solves it. If he drinks it due to some affliction that has befallen him Allah relieves him. If he drinks it due to some anguish Allah removes it. If he drinks it for victory Allah grants him vic-





and Allah grants him what he desires? This is why the prophet (blessings and peace of Allah be on him) said: 'Zamzam water shall be for that which it is drunk'.

How beautiful is the words of Al-Hakim At-Tirmidhy when he said concerning Zamzam water: "It is just as it is in the Paradise with its pleasant taste, deliciousness and color except that it is impossible for those drinking it in this world to have it in that form in which it is in the Paradise because of the relief it brought for the son of Ibrahim Al-Khalil (peace be on him). This is because while Ibrahim (peace be on him) was setting out he was addressed by Hajar who said: To whom are you forsaking us? He replied: To Allah the most High. Since, Ibrahim Al-Khalil was truthful in what he said Allah accomplished

Shaibah on the authority of Ibn Abbas that a negro fell into the well of Zamzam and died. When a man descended into the well and brought him out Ibn Abbas said to him: drain out the water in it. Then he said to the one beneath the well: put your bucket on the spring that comes from the direction of the Ka'bah or the Yemeni corner for it is one of the springs of the Paradise ⁽¹⁾.

The well of Zamzam is one of the wells that contain the blessing of the prophet's sputum (blessings and peace of Allah be on him) and became more blessed and lightened. Abdul-Jabbar Bin Wa'il narrated from his father that a bucket of Zamzam water was brought to the prophet (blessings and peace of Allah be on him). He put some of it in his mouth, shook it all over and spilled it back into the bucket and it was more pleasant than the fragrance of musk ⁽²⁾.

Zamzam water is the first and foremost fruitage that Allah granted to Hajar and her son Isma'eel (peace be on him) through the blessing of the invocation of Ibrahim Al-Khalil (peace be on him).

﴿ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ ﴾ (٣٧)

إبراهيم: ٣٧

O our Lord! surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House (Ibrahim: 37).

It is one of the greatest advantages witnessed by pilgrims and visitors of the Sacred House as referred in the following verse:

﴿ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴾ (٢٧) لِيَشْهَدُوا مَنَافِعَ لَهُمْ (٢٨)

الحج: ٢٧ - ٢٨

And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path,

That they may witness advantages for them (Al-Hajj: 27-28)

Can there be any advantage greater than for one to come to this blessed water, drink from it with the intention of getting cure and so he is cured by Allah or with the intention of getting knowledge and so Allah teaches him what he knew not or with any intention he makes

(1) Musannaf Ibn Abi Shaibah vol. 1, pp. 150. Ibn Al-Humam commented on its transmission chain as sound. See: Fathul-Qadeer, vol. 1, pp.91.

(2) Musnad Imam Ahmad vol. 4, pp. 318 and Sunan Ibn Majah vol. 1, pp. 216.

The well of Zamzam and its water:

Merits and Characteristics

The water of Zamzam is the best water on the surface of this earth and the well from where it springs is also the best spring of the world in entity. The noble Qur'an has made reference to the virtues of this well and its water. Many prophetic traditions and reports also spoke about them.

The well of Zamzam according to many learned scholars is one of the evident signs to which Allah the most Purified referred when He said:

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾ فِيهِ ءَايَاتٌ يَنْتَظِرُهَا مُرَاهِمٌ ﴿٩٧﴾﴾
إِبْرَاهِيمَ ؑ آل عمران ٩٦ - ٩٧

Most surely the first house appointed for men is the one at Bakkah, blessed and a guidance for the nations. In it are clear signs, the standing place of Ibrahim (Aal 'Imran: 96-97).

The well of Zamzam contains one of the springs of the Paradise as related by Ibn Abi





called " Laser-induced breakdown spectroscopy multiplier " realized that the water of Zamzam is free of any harmful element, including arsenic, according to the detection limits in the research experiment which was up to one part of a million and that the results of this research experiment are being prepared for publication in a renowned scientific journal.

The Saudi Geological Survey Organization also called on all international water experts to visit the factory of the Custodian of the Two Holy Mosques for filling Zamzam water to personally and practically visualize how the water is being bottled and the ratios of salts and minerals in it. The President of the Geological Survey Organization of Saudi Arabia Dr. Zuhair Nawwab said that the issue of Zamzam water is an issue of concern for the Muslim World as a whole. Every year, Saudi Arabia receives more than five million pilgrims and visitors , in addition to the country's population and all drink from this pure and purifying water. We have not heard one day that health problems have developed as a result of this water ⁽¹⁾.

The General Presidency of the Sacred Mosque and the Prophet's Mosque is paying great attention to Zamzam water whereby the blessed water is being pumped from the well of Zamzam through pumps of high capacity and is being equipped with Ultra violet rays. The water passes through anti-rust pipes to the cooling plants and from

(1) Middle East Magazine, issue 11849, Sunday, 5th of Jumada At-Thani , 1432AH corresponding with May 8, 2011.

there to the Sacred Mosque and the assembly tanks from where it is pumped to the distribution points in the Prophet's Mosque. The level at which Zamzam water is being pumped from the well is also monitored around the clock and random samples of the water are being taken from its outlets and containers and analyzed several times a day in cooperation with the competent authorities in this field. These containers are also being sterilized manually and automatically on a daily basis.





Unwavering Faith

The confidence of the faithful believers in the speech of their prophet (blessings and peace of Allah be on him) regarding the virtues of Zamzam water and its secrets cannot be wavered by the suspicions of the biased or distorted by the envious. Rather, it is a distinguishing mark between the believers and the hypocrites, because the "The desire to drink it often - as stated above in the words of the erudite scholar Al-Manaawy - is a mark of passion and perfect aspiration because moral constitutions yearn for the fountains of the loved ones and abodes of the beloved and Zamzam is the fountain of the chosen prophet (blessings and peace of Allah be on him) and his household,



the spot of the descent of blessings and inundation of mercies. Hence, one who is desirous for it and fills himself with it has indeed established the catchword of love and made a good commitment to the beloved ones.

As for the hypocrite he cites the suspicions of the atheists and the distortion of the haters as reasons for doubting the purity of Zamzam water. And if they had intended to go forth, they would certainly have provided equipment for it, but Allah did not like their going forth.



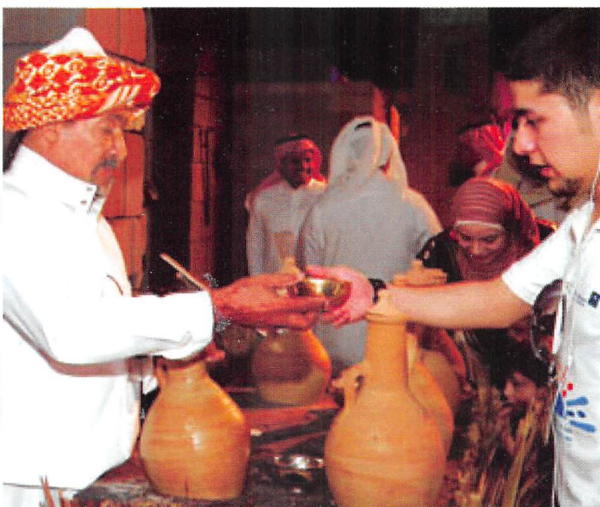
The secrets underlying why the faithful are attached to Zamzam water are many including:

1. That Zamzam water was extracted by Angel Jibreel (peace be upon him) by the order of his Lord for prophet Isma'eel bin Ibrahim, (peace be upon both of them), since four thousand years ago, in that vast desert wilderness.
2. It comes from under the Holy Ka'bah, the Sacred House of Allah, and from the direction of mounts Safa and Marwah which are part of the great religious sites.
3. Our Prophet Muhammad (blessings and peace of Allah be on him) used to ask for it after his emigration from Makkah to Madinah.
4. Allah's apostle (blessings and peace of Allah be on him) used to urge people to drink it and to take it to one's fill by filling the stomach with it, i.e. drinking a lot of it.
5. Angel Jibreel washed the heart of prophet Muhammad (blessings and peace of Allah be on him) with Zamzam water after opening his chest.
6. Zamzam water was drunk by pious prophets chosen by Allah, the most High. It was also drunk by practicing scholars, righteous Imams and the people of guidance and sacraments.

How can the water with such qualities and features be affected by bacteria and mi-



crobes? "Are these germs and microbes of the creations of our time, or they existed in ancient times! In the olden days we have never heard of any one that drinks Zamzam water and as a result was stricken by spiteful diseases due to the presence of germs and microbes in the water. On the other hand, we heard a lot of tales of the old times of many be-



lievers in Allah and His Messenger who had been drinking Zamzam water with the intention of getting healed from diseases, or getting prosperity and repentance, or having knowledge and understanding, or with the intention of casting grief and anguish, etc. and obtained what they intended and achieved what they sought. In fact, at this time of ours and from among the people of Makkah and others, there are people who have drunk Zamzam water for various purposes and achieved their goals. Their stories are related in books of history and information. No one denies that except one who is



ignorant of religious matters or an arrogant who does not believe in the unseen but the perceptible and manifest.

We firmly believe that if the microbes or germs get into the well of Zamzam through floods and rain or that if someone comes with them in a bottle or jar and pours or throws them in the well of Zamzam, their effect and impact will fade away by the special power of Allah who is alone, even if these bacteria and microbes were in form of visible and tangible objects.

At recent times, the well of Zamzam is much more preserved and maintained than it was in the past. In the early times and for thousands of years, the well of Zamzam was in the desolate desert and those who were fetching its water were the uncivil Bedouin belonging to different strata with respect to cleanliness of their bodies and clothes. They used to come to the well with their cattle for irrigation. Was it reported in the news and history that they or their livestock encountered malevolent diseases because of drinking from the well of Zamzam? Nay! By Allah! That has never happened. Rather, it is the opposite of this that occurred with respect to the satiety and healing gotten by people ⁽¹⁾.

(1) At-Tarikh Al-Qaweem Li Makkah Wabaitillaahil-Haraam by Al-Kurdy, vol. 2, pp. 515.





Serving Zamzam

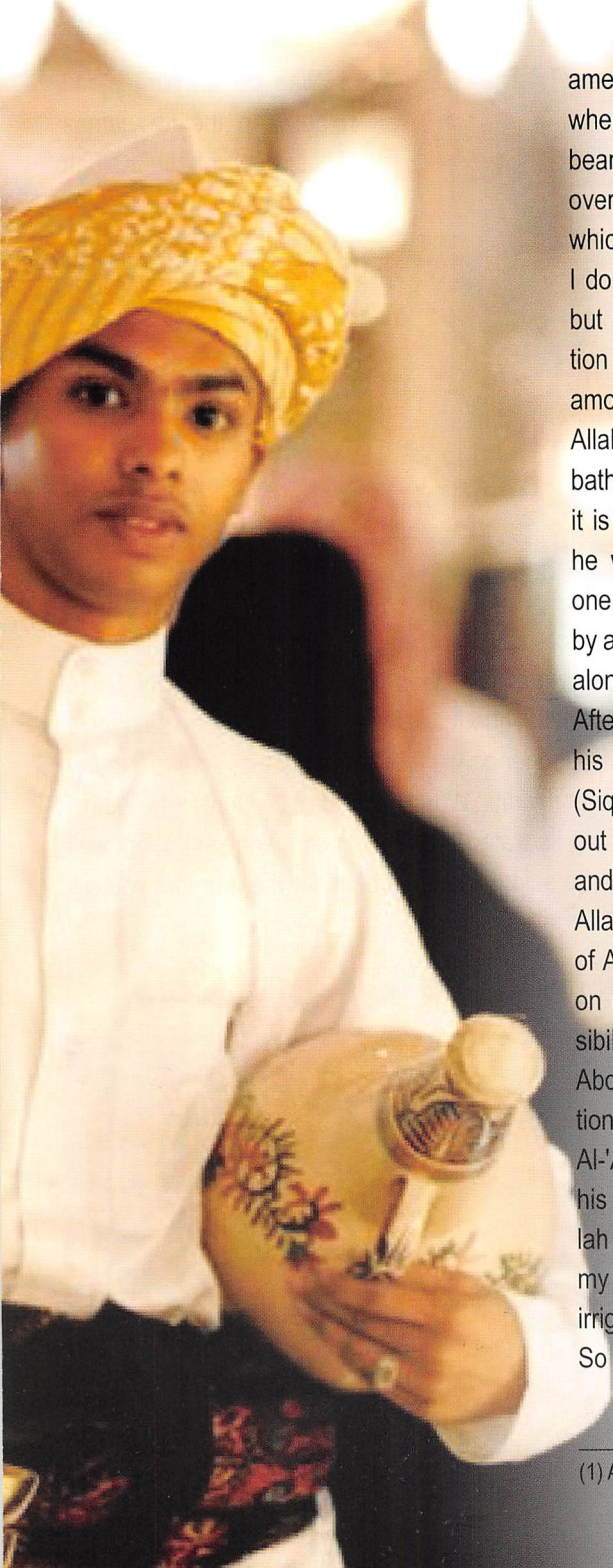
Water is a career of the great people

When Qusay Bin Kilab - the fourth grandfather of the Prophet (blessings and peace of Allah be on him) - took charge of the affairs of Makkah, the well of Zamzam had vanished and no one could trace its place. In Makkah, water was scarce. So Qusay used to convey fresh water on the backs of camels from some wells located at a distance outside Makkah and pour them on clay ponds in the courtyard of Ka'bah. He used to make raisins in them to feed the pilgrims. Later on, Qusay, dug a well in the House of Ummu Hani Bint Abi Talib at Al-Hazwarah known as (Al-'Ajool). By this, he was the first person to dig a well in Makkah.

Moreover, when Qusay grew old, he distributed the affairs of Makkah among his sons. He handed the responsibility of (Suqya) irrigation to his son Abdu Manaf who was succeeded by Hashim Bin Abd Manaf, and after him Abdul Muttalib bin Hashim, a direct ancestor of the Prophet (blessings and peace of Allah be on him).

As Abdul-Muttalib dug the well of Zamzam he built beside it two pools, one for drinking which he used to sweeten with dates and raisins, and the other for making ablutions. Some envious people used to break it by night but Abdul Muttalib will





amend it in the morning. However, when it became too much for him to bear Abdul-Muttalib invoked his Lord over the issue and he saw a dream in which he was asked to say: O' Allah! I do not make it lawful for the bather but for the one drinking, it is a solution and healing. So he proclaimed it among the tribe of Quraish saying: O' Allah! I do not make it lawful for the bather but rather for the one drinking it is a solution and healing. And then he went away. So from thence any one who broke the pool was afflicted by a disease in his body ,until they left alone his pool and irrigation ⁽¹⁾.

After the death of Abdul-Muttalib his son Al-'Abbas took charge of the (Siqayah) irrigation process throughout the pre- Islamic era of Ignorance and the early periods of Islam. When Allah's apostle (blessings and peace of Allah be on him) entered Makkah on its conquest, he took the responsibility of irrigation from Al-'Abbas bin Abdil-Muttalib and the janitorial functions from Uthman bin Talha. So he, Al-'Abbas bin Abdil-Muttalib held out his hand and said: O Messenger of Allah ! I ransom you by my father and my mother, combine for me between irrigation and the janitorial functions. So the Prophet (blessings and peace

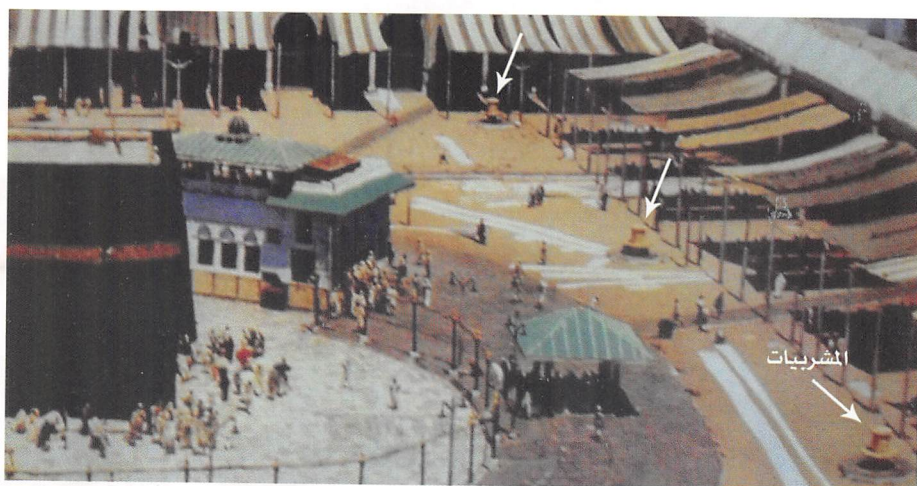
(1) Akhbar Makkah by Al-Azraqy, vol.2, pp. 43.



of Allah be on him) stood in between the two jambs of the door of the Ka'bah and said: «However, every deed and bloodshed which was in ignorance is hereby abolished under these feet of mine today except the stewardship of the Sacred House and irrigation of the pilgrims. I have approved them for the persons in-charge of them as they used to be ⁽¹⁾.

When the Prophet (blessings and peace of Allah be on him) performed Hajj he came to the place of irrigation and asked for water. Al-'Abbas said to his son Al-Fadhl: Go to your mother and bring water for the Messenger of Allah to drink. Then he said: give me water to drink. He replied: O' Messenger of Allah! They do put their hands into the water but he again said: give me water to drink. When he drunk it he went to the well of Zamzam and met the people fetching its water and working on it and said: Work well for you are on a good job, and then he said: (Had it not been for the fear that you will

(1) Musnad Ahmad, vol. 2, pp. 11, Sunan Abu Dawud, vol. 4, pp. 185, Ibn Majah, vol. 2, pp. 878 .



be overpowered, I would have got down the well and place the cord on this, pointing to his shoulder), i.e. he would have join them in the maintenance work ⁽¹⁾.

The responsibility of Siqayah (Irrigation) remained under Al-'Abbas until he died. After his death his son, Abdullah took after him and later, he was succeeded by his progeny. This responsibility remained in his family till the works of the caliphate came to prevent them from carrying it on. So they handed it to the family of Az-Zubair. It lasted with them to the present day and they are well known today as - Bait Al Rais or Az-Zamzamy ⁽²⁾.

Reference authorities state that as King Abdul Aziz Bin Abdul Rahman Al-Saud -may Allah have mercy on him - entered Makkah he said: (Any one among the scholars of this country or from the staff of Al-Haram As-Sharif or from among the Mutawwifs who has a basic salary given to him before shall continue to receive it. If we can't increase it we will not decrease it ⁽³⁾).

As a result of the increase in the number of pilgrims some of the inhabitants of Makkah partook in this responsibility with the family of Az-Zubair. Those who engage in the service of pilgrims are now known as Az-Zamazimah. They used to draw out water from the well of Zamzam with buckets, pour it in open tanks with cups around them and any one intending to drink water would use them to drink. Due to some health risks

(1) Sahih Al-Bukhary, vol. 2, pp. 589.

(2) Mir'aat Jazeeratil-'Arab by Ayyub Sabry.

(3) Ummul-Qura Newspaper of 15th Jumadal-Ula, 1343AH.



this method may cause, a submersible pump was developed for the well in (1373 AH -1953 CE) to extract water in large quantity and in a purified state. A canopy was also set up in front of the well of Zamzam with two big tanks , each tank having twelve taps for people to drink from.

In (1383 AH-1963 CE) the (Suqyah) irrigation service by means of buckets was canceled and the functions of the Zamazimah was restricted within the Sacred Mosque to filling water in large earthenware vessels called Al-Azyaar, and storing them in rooms strictly reserved for them in the cellars of the Sacred Mosque of Makkah called (Al-Khalawi).

The Zamzami then perfume the clay jugs with good aromatic fragrance called (Al-Mustakah) in order to give Zamzam water a good smell. Then the jugs of Al-Azyaar are filled with Zamzam water and offered to pilgrims in (Tais) –brass vessels used for drinking - inside and outside the Sacred Mosque.

This was the famous and distinctive heritage of the Zamazimah. Each of them used to have a particular place in the Haram where he sits to distribute the jugs to the special zones allocated to them. They used to have a Sheikh elected from among the members of the community by the Ministry of Pilgrimage and Endowments of that time, who used to organize and supervise their activities.

This was the situation until the year when Zamzam water was distributed through



the traditional dress of the zamzam worker



containers (flasks) positioned consistently throughout the Sacred Mosque, in addition to the drinking oriels deployed in the Haram and the surrounding squares.

The Zamazimah used to provide Zamzam water for pilgrims in their homes throughout their stay in Makkah. Each of the Zamazimah was given a report to define the national-ity of the pilgrims he would be responsible for delivering Zamzam water to . Later on, those reports were cancelled and every Mutawwif was allowed to choose the appropriate Zamzami to render the service of delivering Zamzam water to his pilgrims.

In (1384 AH -1964 CE) King Faisal bin Abdil-Aziz -may Allah have mercy on him – inaugurated the system of general Muttawifs and it was applied to all the Zamazimah and Mutawwifs. The system adopted the act of giving room for competition among various community leaders by giving the Pilgrims the freedom to choose the Zamzami and Mutawwif they would like to deal with. This system was functioning till when the United Office of Az-Zamazimah was established in (1403 AH – 1983CE).



The United Office of Az-Zamazimah

The office aims to unite the efforts of Az-Zamazimah in providing better services to the pilgrims in line with the massive developments taking place in the land of the Two Holy Precincts. The Office of Az-Zamazimah provides Zamzam water to all pilgrims of various nationalities in any location they are found, since their arrival in the Holy Lands and until they depart for their homelands. Services of this office can be summed up in the following programs:

First: Serving Zamzam water in Pilgrims' Guidance Centers, where they are received with a container of cold Zamzam water of capacity (330 ml) which is delivered to each pilgrim hand in hand inside the bus. Work starts in this program as the guidance centers begin their activity until the day of Arafah.

Second: Serving Zamzam water to pilgrims in their homes, whereby the water is distributed to pilgrims in their residences throughout their stay in Makkah at the rate of one liter of Zamzam water per day. It is delivered to them through six groups of field





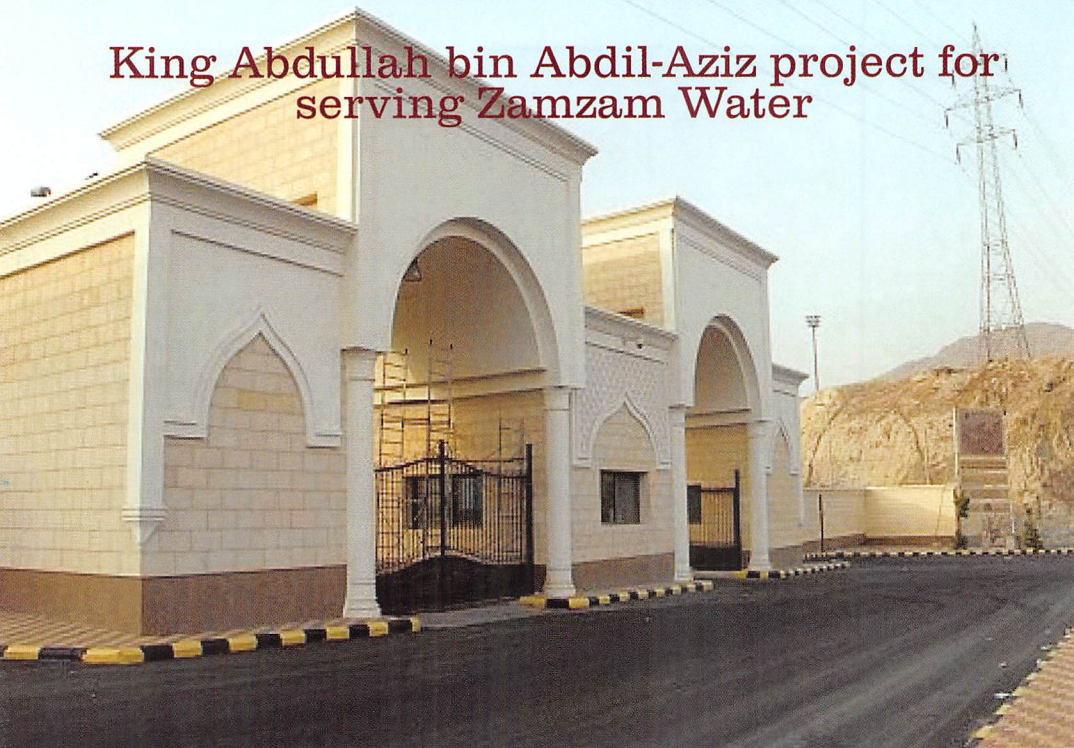
service spotted on different zones of Makkah. Zamzam water filled in blue plastic bottles of (20liters) capacity is distributed to them. Engraved in the bottles are the name of the office and the statement (Not intended for sale). They are packed through the automatic filling center that was established in (1422AH – 2001CE). The field service groups handle the distribution of those bottled water to pilgrims in their homes throughout their stay in Makkah. It is noteworthy that all the office staff are subjected to medical examinations and given health certificates proving their fitness. Operation of this program starts by the tenth of Dhul-Qa'dah and continues until the end of the fifth day of the month of Muharram.

Thirdly: Bidding farewell to pilgrims at Pilgrims Farewell Bidding Centers in Makkah, whereby Zamzam water bottled in plastic containers of capacity (1.5 liters)

is given to each pilgrim. Activities of this program start on the twelfth day of the month of Dhul-Hijjah and continue till the closure of the centers .

(1) Zamzam Ta'amu Tu'm by Koshek, pp. 257; Website of the United Office of Az-Zamazimah on the internet.

King Abdullah bin Abdil-Aziz project for serving Zamzam Water



In recent times, the number of pilgrims and visitors that go to the House of Allah in Makkah annually has increased. As a result of the increased demand for Zamzam water, the government of the Custodian of the Two Holy Mosques decided to set up a factory for filling the water of Zamzam with the aim of relieving the suffering of people in getting access to the water, to provide better conditions of safety and security and to protect the blessed water from pollution and counterfeiting after it has been drawn out of the well, by filling and distributing it automatically, according to the latest global means.

King Abdullah bin Abdil-Aziz's inaugurated the project in (1431AH/ 2010CE) in Kuday area of Makkah.

The total area of the plant is about (13,405 m²) and it consists of several buildings, including: the air compressors building, fresh water packaging warehouse, production lines building and the produced containers warehouse with a storage capacity of (200) thousand containers per day. The project includes a building for standby generators with a capacity of (10) MW which are run with the (SCADA) system (Supervisory Control And Data Acquisition), that allows the control and monitoring of all phases of the project right from when the water is pumped from the well to the last stages of packag-



ing. The project also contains a central automatic repository for the storage and distribution of manufactured containers by the packaging factory. It is well equipped with air conditioning systems and alarm and fire extinguishing systems, representing (15) levels for the storage and distribution of (1.5 million) bottles of (10 liters) storage capacity . The storage warehouse works automatically by means of an advanced technical system that does not require any human intervention.



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